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# AN ESSAY

ON THE

## ANTIQUITY OF THE IRISH LANGUAGE;

BEING A COLLATION OF

THE IRISH WITH THE PUNIC LANGUAGE.

## WITH A PREFACE,

PROVING IRELAND TO BE THE THULE OF THE ANCIENTS.

*Addressed to the Literati of Europe.*

To which is added,

A Correction of the Mistakes of Mr. LHWYD in reading the ancient Irish Manuscript Lives of the PATRIARCHS; And of those committed by Mr. BARETTI in his Collation of the Irish with the Biscayan Language.

THE THIRD EDITION.

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BY

LIEUT.-COL. CHARLES VALLANCEY, LL.D.

ET SOCIET. ANTIQ. HIB. SOC.

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AND,

## REMARKS

ON THE

ESSAY ON THE ANTIQUITY OF THE IRISH LANGUAGE,

*Addressed to the Printer of the London Chronicle,*

In the Year 1772.

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# ADVERTISEMENT

TO THE

## THIRD EDITION.

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From the great inquiry that has been made lately for Works relating to Ireland and on the Irish Language, it is imagined the Republication of the following Tract will be an acceptable offering to the Public.

It is printed verbatim from the Second Edition in Colonel Vallancey's Collectanea, and is respectfully Dedicated to the Natives of Ireland, and the Lovers of Irish Antiquities, by

THE PUBLISHER.

# PREFACE.

IRELAND, properly so called, was probably the first of the British isles that got the Name of Thule, as being the first the Carthaginians met with steering their course northward, when they departed from Cape Finestre the northern head-land of Spain. And this island seems to be the same said by Aristotle to have been discovered by the Carthaginians, Lib. de mirabil. auscultat. where he says, "extra columnas Herculis aiunt in mari a Carthaginensibus insulam fertilem inventam, ut quæ tam sylvarum copia, quam fluminibus navigationi idoneis abundet, cum reliquis fructibus floreat vehementer, distans a continente plurimum dierum itinere," &c.

Bochart confirms this by what he observes, that the ancient writer Antonius Diogenes (who wrote twenty-four books of the strange things related of Thule, not long after the time of Alexander the Great) had his history from certain tables of cypress wood digged at Tyrus out of the tombs of Mantima and Dercelis, who had gone from Tyrus to Thule, and had remained some time there.

The situation of Thule has been much controverted; yet all agree it was some place towards

the north, with respect to the first discoverers, and many make it to be one of the British isles. This agrees perfectly with the situation of Ireland, for the Carthaginians in sailing from Cadiz having once cleared Cape St. Vincent, had Ireland in a direct northern course before them.

The ancients seem mostly to agree, that Thule was one of those islands that are called British. Strabo, one of the most ancient and best geographers extant, speaks thus; Pytheas Massiliensis says, it is about Thule, the furthest north of all the British isles. Yet he himself maketh it nearer than Pytheas did: But I think, says he, that northern bound to be much nearer to the south; for they who survey that part of the globe, can give no account beyond Ireland, an isle which lies not far towards the north, before Britain; inhabited by wild people almost starved with cold; there, therefore, I am of opinion the utmost bound is to be placed; so that in his opinion, that which he calls Ireland must be Thule (*a*).

Catullus is of the same mind.

Sive trans altas
Graditur Alpes,
Cæsaris visens
Monumenta magni,
Gallicum Rhenum,
Horribilesque et
Ultimos Britannos.

Whether he o'er the Alps his way pursue
The mighty Cæsar's monuments to view,
As Gallic Rhine and Britons that excel
In fierceness, who on the earth's limits dwell.

(*a*) Camd. Br. p. 1407.

Serves iturum Cæsarem in ultimos orbis
Britannos. HOR. (*b*)

Preserve thou Cæsar safe, we thee implore,
Bound to the world's remotest Britons shore.

Cærulus haud aliter cum dimicat incola Thules,
Agmina falcifero circumvenit acta covina.
SILICUS ITALICUS.

As Thule's blue inhabitants surround
Their foes with chariots hook'd, and them confound.

Pliny places Thule among the British isles, and Tacitus (*c*) says, when the Roman navy sailed about Britain, despecta est et Thule, " they saw Thule also."

Statius ad Claud. Uxorem, describes Thule to the westward of Britain.

—— et si gelidas irem mansurus ad Arctas,
Vel super Hesperiæ vada caligantia Thules.

If in the cold north I go to abide,
Or on dark seas which western Thule hide.

Although the Romans never were in Ireland, yet Statius, with the liberty of a poet, has certainly brought them there in this verse, apparently for the honour of having them in Thule.

—— tu disce patrem, quantusque nigrantem
Fluctibus occiduis, fessoque Hyperione Thulen
Intrarit, mandata gerens.

Learn, from thy sight, how glorious he was,
When he did with the senate's order pass

(*b*) Lib. I. od. 35. (*c*) Vita Agric. supra.

O'er to dark Thule, in that ocean, west,
Where Phœbus gives his weary horses rest (*d*).

Qu. Where could he conduct them westward from Britain, but to Thule—to Ireland?

Sir R. Sibbald explains the transmarinæ Gentes or Scotorum a Circio, *i. e.* the Scots from the north-west and beyond the seas, mentioned by Bede, to be Scots and Pights, because, says he, Ireland cannot be said to lie to the north-west of the Roman province. I do affirm the Scoti or nothern Irish, from whom all expeditions passed into Albion, lie due north-west of the Roman province.

Ireland was ever anciently remarkable for learning, it was the insula sanctorum. Stephanus Byzantinus says, Γ'ΕΡΝΗ, νῆσος ἐν τῷ πέρατι, πρὸς δυσμαῖς. Upon which words Holstenius thus remarks, Γέρνη illa insula est, quæ hodie Hibernia dicitur. Aristoteles de Mundo: Ἐν τῷ ὠκεανῷ γε μὴν νῆσοι μέγιςαί τε τυγχάνουσι ὖσαι δύο, Βρετανικαὶ λεγόμεναι, Ἄλβιον καὶ Γέρνη. *In Oceano insulæ duæ sitæ sunt, quam maxime, quas Britannicas apellant, Albion et Ierna:* de hac vide plur. apud Andr. Schottum lib. 11. Observat. cap. 20. Festo Avieno in ora maritima Hibernia vocatur *sacra* insula. Quod quam aliam ob causam fecerit nunc non succurrit, nisi quod* Γερὴ legerit pro Γέρνη. Τὸ ἐθνικὸν, Γερναῖος, ὡς Λερναῖος. Et fœmininum Γερνὶς, quod apud Orpheum legitur Argon. v. 1179. Πὰρ' δ' ἄρα νῆσον ἄμειβεν Γερνίδα (*e*).

(*d*) Camd. supra.

* Γερεὺς. Sacerdos. Augur a Plutarcho vectitur Γερήιον pro ἱερεῖον, τὸ, victima, sacrificia.

(*e*) Holsten. in Steph. Byzant. de urb. p. 144.

Festus Avienus lived in the fourth century, therefore this was not named the holy island after St. Patrick's conversion, as some think, for he did not arrive here till the beginning of the fifth century; this must therefore be the island sacred to Apollo (that is to Baal) of which Diodorus Siculus makes particular mention. See p. 51.

Thus, Arngrimus Jonas describes Thule (*f*):

——— penetravit ad Indos,
Ingeniumque potens ultima Thule colit.

His eloquence did reach the utmost Indies,
And powerful wit enlightened farthest Thule.

And then he adds; from whence it may fairly be inferred, that either Britain or (as Pliny will have it) some island of Britain was the ultima Thule; yet Sibbald will interpret *some island of Britain* to be Britain itself.

Again, "In the history of the kings of Norway, it is said that king Magnus, in an expedition to the Orcades, Hebrides, Scotland and Britain, touched also at the island of Thule and subdued it." Here Scotland, Britain, and Thule are very plainly distinguished.

Wernerus Ralwingus says, in the time of Pope Linus arose the Scottish nation of Picts and Hibernians in Albion, which is a part of England; that is, a nation of Picts and Hibernians arose in Albion a part of England. As plain and intelligible as this is, Sibbald will have Hibernia to be part of Scotland.

Strabo always mentions Thule and Britain as the British isles. Speaking of Pytheas's blunders,

(*f*) Specimen Island. hist. p. 2. p. 120.

he says, Ο᾽τι Πυθέας ὁ Μασσαλιώτης δυκῶν εἶναι φιλόσοφος, ψευδέστατος ἠλέγχθη ἐν οἷς τὰ περὶ Θθλεν καὶ Βρετανίας γεωγραφα. Quod Pytheas Massiliensis, cum visus fit Philosophus esse, in descriptione Thules ac Britanniæ, mendacissimus deprehenditur.

And thus an anonymous author *(g)* in the life of St. Cadrac, extracted ex membranis monasterii S. Huberti in Ardenna, speaking of the migration of the Irish, says, " Pactolus igitur Asiæ fluvius Choriam Lydiamque regiones dividit, super quem Chorischon urbem manus antiqua fundavit; cujus incola lingua, et cultu nationem Græci multimodi laboris negotiis serviebant, &c.—itque Illiricos exeuntes fluctus, inter Baleares insulas devecti ebusum Hispanicum intraverunt. Nec multo post per Gaditanas undas occidentale pelagus ingressi, appulsi sunt, rupibus quæ visus hominum altitudine excedentes, antiqui erroris fama, columnæ Herculis dictæ fuerunt. Hinc illius Africo vento exurgente post immensa pericula in *Tyle* vel Thule ultimam detorquentur.

Some derive the name Thule from the Arabic word *Tule*, which signifies afar off, and think it was in allusion to this the poets usually called it *ultima Thule*. Bochart derives it from a Phœnician word signifying darkness. But the words *Thual* and *Thuathal* in the Irish, and probably in the Punic language, signified the north, as also the left hand, agreeable to the oriental manner of naming the cardinal points with respect to their looking towards the east in their devotions. Thus the north part of Munster, in old manuscripts is called *Thuathal-Mhumhan* or *Thuath-Mhumhan*, in

*(g)* Colg. p. 495. col. i.

English *Thomond*, and the south part of the same province is named *Deas-Mhumhan*, in English *Desmond*. So also the northern province of Ireland retains the word *Thual* to this day, in *Coige Thualle* et corruptè *Coige Ulla* (the *th* being an hiatus) in English *Ulster*. See the Irish names of the cardinal Points more fully explained at page 38 of the following Essay.

To what I have already said I will adjoin the opinion of a gentleman who has made many curious researches into the antiquities of Great Britain. "The Thule of the ancients seems most clearly to have been Ireland, from the manner in which Statius addresses a poem to Crispinus, whose father had carried the emperor's commands to Thule.

—— tu disce patrem, quantusque nigrantem
Fluctibus *occiduis*, *fessoque Hyperione* Thulen
Intravit, *mandata* gerens.

It should also seem, from other parts of the same poem, that this general had crossed from Scotland to the north of Ireland or Thule:

Quod si te magno tellus *frænata* parenti
Accipiat, quantum ferus exultabit Araxes?
Quanta Caledonios attollet gloria campos?
Cum tibi longævus referet trucis incola terræ,
Hic suetus dare jura parens, hoc cespite turmas
Affari; nitidas speculas, castellaque longè.
Aspicis? ille dedit cinxitque hæc mœnia fossâ.

STATIUS, v. 14.

Crispinus's father, therefore, must have resided some time in Scotland, from whence he went to Thule or Ireland; for the Hebrides (the only land to the west, except Ireland) could not have been of sufficient consequence for the emperor's commis-

mission, or the fortifications alluded to; besides, that the expression of *fessoque Hyperione* implies, that the land lay considerably to the westward (*h*).

Although Ireland be the first Thule discovered by the Carthaginians, says Sir Robert Sibbald, yet it is not that Thule in which the Romans were and made conquest of; for it is certain they never were in Ireland, properly so called. The *Horesti*, that is the Highlanders were called *Hyberni*, says he, as being a colony from Ireland. Yet Strabo says, Qui *Iernen-Britanniam* viderunt, nihil de *Thule* dicunt (*i*). But seeing Scotland has those within herself who are able to trace her original from the highest antiquity, I will only point out the fountain from whence I can conceive these truths are to be drawn, and offer some things which I would have them diligently to consider; for in this point I profess myself a sceptick.

First therefore of their original, and then of the place from whence they were transplanted into Ireland. For it is plain, that out of Ireland (an island peopled by the Britons) they came over into Britain; and that they were seated in Ireland when they first became known to writers by that name.

So Claudian speaking of their inroads into Britain;

—— totam cum Scotus Hibernem*,
Movit et infesto spumavit remige Thetis.

When Scots came thund'ring from the Irish shores,
And th' ocean trembled struck with hostile oars.

(*b*) See The possibility of approaching the North Pole discussed, in page 62 of Miscellanies by the Honourable Daines Barrington. London, 1781, Quarto.

(*i*) Lib. I. p. 39.

* Iernam.

In another place,

Scotorum cumulos flevit glacialis Hiberne *.

And frozen Ireland moan'd the crowding heaps
Of murthered Scots (*k*).

The first inhabitants of Ireland came from Britain. Ireland was inhabited by Scots. Paulus Orosius, lib. I. cap. 2. He is an author of the fifth century.

Gildas, who must have perfectly known that country, assures us, that in the sixth century the Picts and the Scots inhabited Ireland. Basnage Hist. Eccles. (*l*). This testimony of Gildas is confirmed in our ancient topography.

It was a received opinion in the time of Propertius, who lived under Augustus Cæsar, that the Irish were descended from the Scythians; witness that verse, lib. 4. el. 3,

Hibernique Getæ, pictoque Britannia curru.

Whence it appears that the Irish were descended from the Getæ (Goths) a branch of the Scythians, the common origin of all the Celtic tribes who inhabited Europe.

Scytæ in quarta ætate mundi obtinuerint Hiberniam, says Usher (*m*).

Britones in tertia mundi ætate in Britanniam, Scoti in quarta venerunt in Hiberniam. Huntingdon, lib. I.

Hence it appears that the Scoti were a colony of the Scytæ; that they were the same people, and even preserved and bore the same name with the alteration of one letter only, the *o* for the *y*, owing to the difference of pronunciation, *Scoytæ*, *Scotæ*,

* Ierne.

(*l*) Vol. I. p. 747.

(*k*) Camd. Brit. p. cxliv.

(*m*) Prim. p. 731.

*Scoti* for *Scytæ;* and it is not improbable that the word *Celtæ* is likewise a corruption of *Scytæ*, in process of time probably called *Scheltæ* or *Skeltæ*, *Keltæ* or *Celtæ*.

Ferocissimi Gallorum sunt, qui sub septentrionem habitant et Scythæ vicini sunt; dicunt ex iis nonnullos antropophagos esse, sicut Britannos qui Irin inhabitant.

Galatæ qui ad septentrionem vergunt et Scytiæ vicini sunt, ferocissimi sunt; eorum nonnullos dicunt hominibus vesci, ut Britannos qui Irim inhabitant.

Diodorus Siculus (*n*) supposes, as a thing known and out of dispute, that the inhabitants of Ireland were Britons, and consequently descended from the Gauls, Galatæ, Skeltæ or Celts.

Buchanan (*o*) confirms the Irish history, that numbers of Spaniards fled to Ireland, being much disquieted in their own country by the Carthaginians and Romans, and that all the north side of Spain was possessed by Gallic colonies. He contradicts Tacitus, who says, the west side of Albium was possessed immediately by Spaniards, but that they came from Ireland; for, says he, all our annals relate that the Scots passed more than once out of Ireland into Albium; first of all under Fergusius son of Ferchard. And Bede's account of the Scythians coming to Ireland by distress of weather corresponds with our Irish history.

At what period these Spaniards or mixture of Spaniards and Carthaginians, emigrated from Spain to Ireland is variously related by Irish historians.

(*n*) Lib. 5. p. 214. edit. H. Steph. 1559.
(*o*) Edit. Edinb. Vol. I. p. 61.

Keating, from various authors, fixes this emigration from Spain at the 280th year after Pharaoh perished in the Red Sea to 1000 years before Christ; but it is most probable it was about the time of Asdrubal's defeat in Spain by Scipio and his brother Cneius, that is about 216 years before Christ; for at that time the Carthaginians were not only repulsed in Spain, but in Africa, and the Balearic islands likewise; and many of the cantons of Spain at this time threw off the Carthaginian yoke and submitted to the Roman power. Some of the Irish historians agree in this period.

Here it must not be forgotten, that all agree that Milesius, who headed this colony from Spain, was only so named on this expedition from *mil* a champion, and that his proper name was *Gallamh*, i. e. the white hand, and this method of naming became common, as red hand, withered hand, &c.

The old name of Leinster was *Galliain*, that is, the country of the Galls; many places yet retain the name as *Dun-na-Gall* (Donnegal), *Fion-na-Gall* (Fingal), *Port-na-Gall* (Gallorum portus), Galway, or *Gallamhain*, i. e. amnis Gallorum, *Tuamdalhalan* now Tuam, with many others.

In travelling through Ireland we frequently meet with mounts or raths, the repositories of the illustrious dead. In two very remarkable passages of the Iliad the poet intimates, that this was the practice both of the ancient Greeks and Phœnicians, and their manner of burying their dead, particularly of their heroes and eminent men, of which the monument of Patroclus in the 23rd book of the Iliad, and that of Hector in the last, are remarkable instances. See also Virgil's Æneid lib. II. &c. Lucan's Pharsalia, lib. 8. Et regum cineres extructo monte quiescunt. The Irish had

also the common letter and the Ogham; and that they were both in use at one and the same time is evident from this passage in the ancient book of Ballimote, fol. 146. Fiachra Mac Eacha Muighmheadhon (Righ Eirin) do ghuin san gcath ro shroin for Muineachaibh i Gcaenre. A ecc dia gonaibh iar tteacht go Hui-mac-uais Midhe, ro cladh a leacht & ro laigh, a fheart for au scribh, a Ainm Oghaim; *i. e.* Fiacra, son of Eacha Moymedon, was mortally wounded at the battle of Caonry, wherein he was victorious against the Momonians. On his return to Hy-mac-uais in Meath, he died of his wounds. His funeral leacht was erected, and on his tomb was inscribed his name in the Ogham character. *N.B.* The battle of Caonry was fought A. D. 380.

That the Latin language was in later ages the common dialect of the Africans as well as the Punic, we learn from St. Augustine, who says he learned the Latin in Africa *inter blandimenta nutricum:* and the same author also notifies the decay of the Punic language in another part of his works, *viz.* de verbis Apostoli. "Proverbium notum est Punicum quod quidem Latinè vobis dicam, quia Punicè non omnes nostis." St. Hierome also writing to a young noble Roman lady called Demetrias, being in Africa, says, "Stridor Punicæ linguæ procacia tibi fescennina cantabit"—"the jarring Punic language shall sing thee bawdy songs at thy wedding." From these authorities we may conclude, the Latin language and the Roman letter were common even in Carthage in the time of Plautus, and that the Punic speech given by that author in his comedy of the Pœnulus, was written in the Roman letter.

The positive assertions of all the Irish historians,

that their ancestors received the use of letters directly from the Phœnicians, and the concurrence of them all in affirming that several colonies from Africa settled in Ireland, induced the author of the following Essay, who had made the ancient and modern language of Ireland his peculiar study for some years past, to compare the Phœnician dialect or Bearla Feni of the Irish with the Punic or language of the Carthaginians.

The affinity of the language, worship, and manners of the Carthaginians, with those of the ancient Irish appeared so very strong, he communicated his discoveries from time to time to some gentlemen well skilled in the antiquities of Ireland, and of the eastern nations; their approbation of this rude sketch induced the author to offer it to the consideration of those who have greater abilities and more leisure to prosecute such a work.

Well knowing the ridiculous light most etymologists are held in, the author has trod with all possible caution in this very remote path of antiquity. The arbitrary liberties taken by some etymologists have justly drawn on them the censure of the learned. Their general rule of the commutation of letters has often led many astray, and caused them to lose sight of the radical word and its primitive sense; thus for example, the word *adder* may, by an etymologist unacquainted with the English language, be turned to *otter*, for the *a* and *o* being both broad vowels are commutable, and the word may be written *odder*; the *d* being also commutable with *t*, the word may be formed to *otter*, an animal of a very different species from the primitive word *adder*.

Monsieur Bullet in his Memoirs de la Langue Celtique, has been guilty of the same error, in his

etymon of the British names of rivers, towns, &c. as is observed by the ingenious translator of Mr. Mallet's northern antiquities (*p*); and the learned Lhwyd has, in my humble opinion, succeeded little better in his collation of the Irish language with the Biscayan or Basque; between which I do aver there is no affinity; but between the Irish and the Punic I think I may affirm there is a greater affinity, than between the Irish and any other ancient language whatever.

Many learned men are of opinion that the Hebrew characters now used by the Jews were first invented by Ezra. Scaliger is so much convinced of this, he reproaches every one who is not of the same opinion; in his epistol. ad Thompsonum et Ubertum, he affirms, Græcas literas a Phœnicibus natas quibus omnes olim et Cananæi et Hebræi usi sunt, adhucque Samaritani utuntur; neque alias in usu fuisse a temporibus Mosis ad excidium templi. Nam eæ, quibus Judæi hodie libros, et omnia acta sua scribunt, nuperæ et novitiæ sunt, ex Syriacis depravatæ, illæ autem ex Samaritanis; quod cum luce clarus sit, tamen quidam semidocti, semitheologi, et ut signatiùs loquar, semihomines non solùm Judaicas literas verè Hebraicas esse priscas audent dejerare, sed etiam impios putant, atque adeo vocant, qui aliter sentiunt; miseram verò doctorum et priorum hominum conditionem, si doctrinæ et pietatis suæ, non alios testes haberent, quam asinos.

Grotius, Bochart, Morinus, Vossius agree with Scaliger, and of the ancients Hieronymus and Eusebius are of the same opinion. Certum est, says Hieronymus, Esdram scribam, legisque doc-

(*p*) Preface, p. 14.

torem, post captam Hierosolyman et instaurationem templi sub Zorobabel, alias literas comperisse, quibus nunc utimur, cùm ad illud usque tempus, idem Samaritanorum et Hebræorum characteros fuerint. And Eusebius says, affirmatur Esdra divinas scripturas memoriter condidisse, et ut Samaritanis non miscerentur literis, Judaicas commutasse. Scaliger further observes, he had seen coin of the Hebrews with inscriptions in the Samaritan characters. Siclos quotidie circumferii qui sub regibus Judæ in usu fuerunt, quibus eadem literæ incisæ sunt quæ in scriptis Samaritanorum leguntur, sine ulla aut exigua mutatione. Yet Angelus Rocca confirms what Diodorus Siculus says, (*q*) that the Phœnicians received their letters from the Syrians.

With the authority already quoted, we may venture to affirm, that the primitive Phœnician letters were the same as the ancient Samaritan. That the ancient Spaniards had various alphabets and various languages, see Strabo, lib. 3. speaking of the Turdetani, " Hi inter Hispaniæ populos, sapientia putantur excellere, et literarum studiis utuntur et memorandæ vetustatis volumina habent poemata, leges quoque versibus conscriptas ex sex annorum milibus, ut aiunt. Cæteri autem Hispani usum habent literarum non uno quidem genere, neque una illis lingua est.—Utuntur et reliqui Hispani grammatica non unius omnes generis, quippe ne eodem quidem sermone.

That the present Irish character (improperly called the Roman Saxon) was formerly used in

(*q*) Συρον μὲν ἑυρεῖαὶ γραμματων εισι, παρα δε τὲτων Φοινικες μάθοντες τοῖς Ελλησι παραδεδώκασιν. Syri quidem literarum inventores sunt, ab illis autem Phœnices discentes Græcis tradiderunt.

Spain, see the ancient MSS. copied in Aldretes origin de la lingua Castellana, ch. 18.

ꝑꝛeꝛciuꝰ eꝫ ompeꝰ Oꝰ.

Prescius et omnipotens Deus, &c. &c.

And that the Punic letter differed from the Greek, see Justin. lib. 20. in fin. " Facto senatus consulto, ne quis postea Carthaginensis, aut literis Græcis, aut Græco sermoni studeret, ne aut loqui cum hoste, aut scribere sine interprete posset."

It matters not in the present treatise, whether we acknowledge the Irish to be a Celtic, Pœno-Celtic, or Scytho-Celtic dialect; they all were originally the same; at the time of this island being first peopled, they were identically the same, as may be proved from language, customs, and manners. I refer the reader to the Observationes Sacræ of the learned Campegius Vitringa, who published his works in quarto at Leovardia in 1689. His seventh chapter is entitled de Persis, Scythis, horumque progenie, populis septentrionales regiones incolentibus, disseritur, eorumque linguarum convenientia mutua inter se, et origo ex unâ Hebræâ linguâ ostenditur. Proferuntur etiam ad finem exempla modorum loquendi integrorum, qui Hebræis ac Belgiis communes sunt. I mean not, says he, to speak of the Persians so denominated by Xenophon, but of that more ancient people under the name of גילם *gnailim, gailim,* as we find them in sacred history. Ἐλυμαῖοι, whose most powerful king was known in the age of Abraham, under the name of Cedorlaomer, apud Mosen. l. 1. c. 14. Strabo mentions the Elymæi, inhabiting between Media and Mesopotamia, l. 15. Γειτνια δὲ τῇ Σουσιδι της Βαβυλωνιας, &c. &c. i. e. Susidi ea pars Babylonia proxima est, quæ quondam Sitacena, postea Apollionatis, est dicta: Ambabus a septen-

trione orientem versus Elymæi imminent, et Paratacæni, latrones, et asperis montibus freti.

Symmachus and Procopius prove these Elymæi to be Scythians; Herodotus that they were neighbours to the Medes; and Bochart that they were the ancestors of the Persians.

Let us now collate the old Persic words with the Irish, as we find them in Brissonius de regno Persarum, l. II. p. 279.

חרם *cheres*, H. *sol*, Persic; *crian*, *cria*, *gria*, *grian*, Irish.

דה *dec*, *decem*, P. *deich*, Ir.

שאה *shac*, rex, P. *seadh*, Ir. potens.

נהר מלך *nar-malcha*, amnem regium. *nen-malacè*, aqua regia.

*Suren*, *surena*, next in power to the king. Σουρήνα, Zosimus; ab Ebræo שרי *sari* vel שר *sar*, princeps. Irish *saor* and *saoi*, a burgess, a noble; from whence the English Sir, and the French Mon-Sieur.

*Gan-gamel*, P. a camel's hovel; בן־גמלא Heb. i. e. *gan*, locum obtectum; Ir. *gan*, septus, an inclosed place; *gan-ail*, a hovel, i. e. inclosed with stone and covered; *ganail-gamuil*, a camel's hovel; hodiè *ganir*, a hovel.

Hesychius says, that Δαρειος ὑπὸ Περσῶν is called Φρόνιμος, inquiror; this is easily derived from the Hebrew דרש *daras*, inquirere; Irish *deara*, make particular enquiry or notice; Δαιρε a proper name of the same signification with the Persian Darius. Strabo says *Dareis*, *Darius*, *Dariaues*, differ only in their termination. Reland thinks it is derived from the Persian *dara*, lord or master; or *darab*, i. e. in the water, because, as they pretend, Darius was exposed by his mother on the river Tigris. But after all, is not the name Darius derived from

the Celtic ᚇᚐᚃᚏ *dair*, an oak, the most strong and majestic of all trees?

The celebrated Boxhornius has this remarkable passage from Strabo (*r*), "Sicut notæ versus septentrionem gentes uno prius nomine Scythæ, vel Nomades (ut ab Homero) appellabantur, ac postea temporis cognitis regionibus occiduis Celtæ, Iberi, aut mixto nomine Celtiberi ac Celto-Scythæ dici ceperunt, cum prius ob ignorantiam singulæ gentes imo omnes nomine afficirentur." Therefore all the nations which migrated northwards were called Scythæ. Thus there were the Asiatic Scythians and the European Scythians.

The learned Mr. Selden also says (*s*), "Ad hunc certè modum qui occidentem inhabitabant plerumque omnes generatim Celtæ, qui austrum Æthiopes, qui ultra Syriam Indi, qui Boream Scythæ veteribus dicebantur. Quæ in fabulis de Syro rege, atque alia hujus nominis etyma consulto præterimus. Hoc sane nos acquiescendum duximus."

It may be thought presumptuous in any one to attempt an Essay of this kind after such learned orientalists as Selden, Bochart, Vossius, &c. who have all treated of the Punic language; yet the opinion of that learned body of men who composed the Royal Academy of Inscriptions and Belles Lettres of Paris, gives room to think that an Irishman but little skilled in the Hebrew has an equal right to an attempt of this kind: take their own words.

"Plusieurs savans, et entre autres M. Bochart dans son Phaleg, ont entrepris de prouver que la langue Phénicienne étoit la même que l'Hebraique,

(*r*) L. I p. 22. (*s*) De Dis Syr. proleg. p. 5.

et que la Punique ou celle de Carthage étoit aussi la même. Il y a certainement une grande conformité, mais elle n'est pas telle qu'on puisse dire que ces langues fuissent les mêmes; car la peine que Scaliger, Saumaise, Petit, Bochart, et d'autres ont eue à expliquer la scène Punique du Pænulus de Plaute, en est une preuve aussi bien que l'obscurité des médailles et quelques inscriptions Puniques, qui n'ont pû jusqu'à present être *lües*, et encore moins *expliquées* par les savans, quoique les caractères de la plupart soient très nets et très bien conservez (*t*)".

With the greatest deference this small treatise is offered to the consideration of the learned, and in particular to those Irish antiquaries skilled in the Bearla Feni or Phœnician dialect of their own country, in which language their most ancient records and codes of laws are written.

If an affinity of the Irish language with the Punic be allowed, this discovery will throw great lights on the darker periods of the Heathen Irish history. It will shew, that though the details be fabulous, the foundation is laid in truth. It will demonstrate the early use of letters in this island, because nothing but *that use* could preserve the least affinity from the flourishing era of Carthage to the present, a space of more than 2300 years. It will account for the Irish assuming to themselves the names of Feni or Fenicians, which they have retained through all ages. It will with the same certainty account for their giving the name of Bearla Feni (the Phœnician tongue) to one of their native dialects. In fine, it will shew, that when they adopted the Phœnician Syntax, they confined

(*t*) Mem. de l'Academ. tom. III. p. 30.

their language to oriental orthography, while it harmonized itself out of its primitive consonantal Celtic harshness, by the suppression of many radical letters in the pronunciation of words.

Ex plane ratione Phœnicum vocem a Græcis fuisse puto ad instar Hebraicarum בוי צנק Pheni-Anak, ac si filios Anac vel Anaceos dixeris. Rectius quidem scripseris Bene-Anak; sed Græci *Beth* Hebræum passim ita emolliunt, ut cum *Sophonem* dicit Josephus pro *Soba.* Ut jam nemo miretur quod nos et Phœnices, et Punicos et Poenos pro iisdem habeamus (*u*).

Or are we to be surprised at the assertions of the Irish Seanachies, of the Milesians or Phenians finding themselves understood by the natives at the time of their landing; for the ancient Gauls, who also colonized this country as well as Britain, spoke the same Phenian dialect. Non est tamen quod quisquam putet Poenis et Gallis aut eandem fuisse linguam aut sola dialecto diversam. Ita enim asserit Polybius de Autarito Gallo, *Punice loqui didicerat longo militiæ usu* (*w*). Constat igitur Gallos et Poenos, et si propter commercia vel communia bella, vel, quod suspicamur potius, propter vetustam aliquam Phœnicum coloniam in Gallias deductam, alii ab aliis multa vocabula mutuati sint.

(*u*) Boch. geog. sacr. p. 362. (*w*) Id. p. 758.

AN

# Essay

ON

# THE ANTIQUITY

OF

# THE IRISH LANGUAGE.

IT has been generally thought, that the Irish language, is a compound of the Celtic, and old Spanish, or Basque; whoever will take the pains to compare either of these languages with the ancient manuscripts of the Irish, will soon be convinced, that the Irish partakes not the least of the Biscayan.

On a collation of the Irish with the Celtic, Punic, Phœnician, and Hebrew languages, the strongest affinity, (nay a perfect identity in very many words) will appear; it may therefore be deemed a Punic-Celtic compound; and the following Essay will prove this to be somewhat more than a bare conjecture.

The Irish is consequently the most copious language extant; as from the Hebrew proceeded the Phœnician, from the Phœnician, Carthaginian, or Punic, was derived the Æolian, Dorian, and Etruscan, and from these was formed the Latin; the

Irish is therefore a language of the utmost importance, and most desirable to be acquired by antiquaries and etymologists.

The Irish historians do all agree, that they received their letters from the Phœnicians, and that their language was called *bearla Féne* or the Fenician dialect, of which their ancient manuscripts bear sufficient testimony.

Keating (*a*), and M'Curtin in their general histories of Ireland, and the M'Firbiss's (authors of the Liber Lecanus), all confirm the arrival of the Fomhoraicc's, or African pirates, in Ireland at several periods: that they introduced the art of building with stone and lime, astronomy, &c. that they adored certain stars, supposed to have power from the God of the Sea, either to guide or mislead the ships: that at length they over-ran the country, and made a complete conquest, drove out the Nemedians, and laid the island under tribute. Spencer, who bears as hard on the Irish, and with arguments futile as Macpherson's, allows, that they received the use of letters from the Phœnicians, and positively asserts, that a colony of Africans settled in the western part of Ireland. Orosius and even some modern authors, have gone so far as to deny the use of letters to the Carthaginians, before the Romans conquered that republic; and, as a proof of this, they quote many inscriptions in Roman characters from various places in Africa.

It is true, the Carthaginians adopted the Roman letter in the first Punic war, which character it is very probable they brought with them to Ireland,

(*a*) Keating's Hist. Ireland, Dublin edit. p. 18, 19. Collectanea Lib. Lecan. p. 1, 2, 3. M'Curtin's Antiq. of Ireland, p. 39. Spencer, p. 1546.

as no inscription has been found in this island in the Phœnician letter. It is evident from the order of the alphabet, and from the figure of the letters in the ancient manuscripts, that the Irish did not receive the use of letters, or the alphabet, from St. Patrick; nay, that saint in his own life declares that Fiech, poet laureat to Laogaire, at the time of his arrival, found so little alteration in the character, that he read the Latin Gospels in fourteen days, in two months after he embraced Christianity, and also composed an ode in praise of that saint.

Of the Roman Saxon capital letters, the Irish use but three, all the others bear a very great resemblance to the primitive Hebrew and Phœnician, as given us by Scaliger and Postellus; and in the Chaldaic characters given us by the latter, are to be found, all those used by the ancient Irish, bearing the same figure and power.

Pliny says (*b*), the Romans held the Carthaginian writings on agriculture and botany, in so great esteem, that after the sacking of Carthage, they ordered twenty-eight volumes on these subjects, the work of Mago or Magon, to be translated into the Latin language; and that Q. Septimius translated the history of the Trojan war from the Punic into the Latin. Again, that author (*c*) mentions the memoirs of Hanno's voyage to the W. coast of Africa, being translated into Latin by order of the senate, the original of which was a long time preserved with great care in the public library.

Almost all the Carthaginian manuscripts were committed to the flames, and the history of this brave and learned people has been written by their most bitter enemies, the Greeks and Romans;

(*b*) L. 18. c. 4. (*c*) L. 2. c. 67.

in this too they resemble the Irish (*d*) :—Quand l'horrible desbord des Arabs et Sarrasins fut faict lors que les Scismatiques, qui laisserent le pontife de Bagadeth, passerent en Afrique, les roys Mahometistes feirent brusler tous les liures des Africains, affin que par la lecture d'iceux ils ne se reuoltassent de la religion de leur alcoran, et ainsi l'ignorance a causè la ruine de ce peuple iadis tant gentil, riche, courtois et scavant, lequel on estime auoir eu aux siecles passez des characteres de lettres à luy propres, tirèes et extraictes des characteres des lettres des Chananeens, Syrians, et Phœniciens iusques à ce que les Romains s'en firent seigneurs lesquels y introduirent, comme dict-est, les characteres de leurs lettres Latines.

From Pliny (*e*) we learn, that the Carthaginians were the first that traded by sea; and that they had great skill in the art of building, which they inherited from the Tyrians. See this more fully under the article of Hercules.

Herodotus says *(f)*, the Phœnicians were of a most happy genius: arithmetic and astronomy either took their rise with them, or were brought by them to great perfection. From them those excellent sciences flowed into Greece together with their letters.

The Phœnicians traded to all the known parts of the world, in which were included the British isles, commonly understood by the name of the *Cassiterides (g)*.

(*d*) C. Duret Bourb. H. de l'Origine des Langues de cest Univ. p. 393.

(*e*) L. 71. c. 56. Univ. Hist. 8vo. vol. II. p. 338.

(*f*) L. 5. c. 58.

(*g*) Huet. Hist. de la Nav. des Anc. p. 58.

They had two kinds of ships, called (*h*) *gali* and (*i*) *argo* (*k*), the first moved only by the wind, and were chiefly designed for trade, the last moved by wind and oars, and were ships of war. Gaulus genus navigii pene rotundum.

Their first settlement in Spain was at the island of Gadiz or Cadiz, where they met with a friendly reception from the inhabitants, therefore Hercules called it (*l*) Cadiz.

Polybius (*m*) informs us, that the Carthaginians were the first foreign nation the Romans entered into an alliance with, out of their own continent; that a treaty of commerce and navigation was confirmed between them as early as the consulship of Brutus, which treaty was engraved on a marble pillar; and that this inscription was discovered so soon after as the second Punic war, when not a Roman was to be found who could read it. Such an alteration had the Latin tongue suffered in so short a space!

I am not of Galateus his opinion, that the Punique tongue was utterly extinguished by the Romans. (Galat. de Situ. Japyg. p. 98.) Nor can I agree with the whims and fancies of some learned men, that it was the vulgar Arabic spoken in Africa at this day. (See Gesner. in Mithridat. in Ling. Arab. Roccha de dialect. in Ling, Arab. Postellus de Ling. 12. in Ling Arab. Mas. in Gr. Syriaca, Bibliand. de ratione Linguar. Schindler. Lex. Pentaglotto in voce קדח. Mart. Galeott. de doctr. promiscua, cap. 6. and many others.

(*h*) Irish *gal*, a gale of wind.
(*i*) *Arga*, champions, warriors; *argadh*, to plunder.
(*k*) Festus, p. 162. (*l*) Irish *cadas*, friendship.
(*m*) L. 3. c. 23.

For it is well known the Pœni were of another offspring and not of Arabian race, and that it is not yet 1000 years, since that tongue was brought by the Arabians into Africa.

And as certain also it is, that the remnants of the Africans progeny, as Leo Africanus hath recorded, have a different language from the Arabic. The Punic tongue, without doubt, was the Canaanitish or old Hebrew language, somewhat altered from the original pronunciation, as usually befals all colonists planted amongst strangers. That Carthage and divers other cities of Africa (of which Pliny nameth Utica and Leptis as the principal) were colonies of the Phœnicians, namely of the Tyrians, is not only acknowledged by Strabo, Mela, Livy, Pliny and many others, but also the very names of Pœni and Punici being but variations of the name; Phœnicii import so much, and lastly their language confirms it. For Hierome writing, that their language was grown somewhat different from the Phœnician tongue, doth manifestly declare, it had been the same. Now the Phœnicians were Canaanites, of whose merchandizing we read so much in ancient histories, and whose name כנענים Canaim (Irish Canaithe) signifieth merchants.

For, the very same nation that the Grecians called Phœnicians (Φοίνικις) and the Romans in imitation of that name *Pœnos* and *Punicos*, for the exceeding store of good palms wherewith that country abounded, in so much that in monuments of antiquity the palm tree is observed for the ensign of Phœnicia; the same nation I say called themselves, and by the Israelites their next neighbours were called Canaanites.

And, that they were indeed no other, I am able easily to prove. For first, the same woman that in

Matthew xv. 22. is named a Canaanite, is in Mark vii. 26. called a Syro-Phœnician. Secondly, where mention is made in Joshua of the kings of Canaan, they are in the septuagint translation named βασιλεῖς της Φοινίκης. Thirdly, to put it out of all question, all that coast from Sidon to Azah (that was Gazah) near to Gerar, is registered by Moses, Gen. x. 19. to have been possessed by the posterity of Canaan.

Herodotus says, the language of the Phœnicians was a dialect of the Hebrew; it was that of the Canaanites. Their letters or characters were the same, or very like the Samaritan characters (*n*).

The Phœnician language being a dialect of the Hebrew, and the Pœni or Carthaginians having been originally Phœnicians, it is undeniable their first language must have been Phœnician. However Scaliger says (*o*), that the Punic in some respects deviated from the Hebrew and Phœnician; which, considering how distant the Carthaginians were from their mother country Phœnicia, and the people they were incorporated among, is not to be wondered at; it is much more wonderful that they should retain so much of their original tongue.

Rheseus Ambrosius (*p*) had seen some Punic writings; he gives two alphabets, one of which he calls the original character of the Phœnicians, the other the Phœnician-Ionic: whether this author had ever seen a grammar of their language, I

(*n*) See Doctor Shaw's remarks on the Showiah language, and Mr. Jones's on the Shilhæ, in the essay on the Celtic language prefixed to the Irish Grammar, pag. 12, &c. of the second edition.

(*o*) Ad Ubert. p. 362. (*p*) In his Appendix.

cannot say; but he gives us the declension of a noun substantive, which so perfectly agrees with the Irish, I shall here present it to the reader. "Varias "atque differentes esse Punicorum, Carthaginen- "sium, sive Arabicorum elementorum formas, ita "clarum esse suspicor, ut probatione non sit opus; "sunt quippe mihi plus quam triginta librorum "capita, tum parva, tum magna, et volumine duo "quæ explicata ad quinque ferè brachiorum longi- "tudinem se extendunt," &c.

*Ex. Gr.*

| | Punic. | | Irish. |
|---|---|---|---|
| Nom. | a dar the house | N. an dae | the house |
| Gen. | mit ta dar | G. meud na | dae (the bigness of the house |
| Dat. | la dar | D. la dae | with or to the house |
| Acc. | a dar | A. an dae | the house |
| Voc. | ya dar | V. a dae | O house |
| Abl. | fa dar | Ab. fa dae | with or by the house. |

It is very remarkable, that all the Irish grammarians ancient and modern, have followed this method of expressing the genitive, by the substantive *meud* prefixed as in the example above.

In the dative, *la* in old manuscripts is equal to *dona* or *don*, as *leighios Canoin la German*, i. e. *legit Canones ad Germanum*, vita. S. Patricii. Fiach apud Colganum.

In the plural, *dar* is turned into *diar*, by the addition of the vowel *i*; the same rule subsists in the Irish language.

Selden and Scaliger are the first who endeavoured in earnest to settle the Punic language. As for Petit and Bochart they have been much more

copious on this head; however there is still room enough left for any learned man to exercise his wit and talents on this subject.

M. Maius, professor of the Greek and Oriental languages in the Ludovician university of Giessen, (*q*) published a small piece in 1718, wherein he proves, that the present language of the Maltese contains a great deal of the old Punic. He was supplied with the materials for this tract by father James Stanislaus John Baptist Ribier de Gattis, a missionary Jesuit, and native of Malta, who died at Oxford in 1736. One of the authors of the Universal History knew this father Ribier. He confirmed to this person by word of mouth, every particular he had communicated to Maius, and added some others; to wit, that he had carefully examined most of the oriental words in the Maltese tongue, and found that they approached much nearer the Hebrew, and Chaldee, than the Arabic (*r*); that the natives had a sort of tradition, that they were descended from the Carthaginians, &c. &c. Some small manuscripts relating to the present subject, he left in the hands of the person above mentioned.

If this small treatise should fall into the hands of the person now in possession of the above papers, and he will be pleased to communicate a copy of them, directed to the committee of Irish antiquaries at the Dublin Society's house, in Grafton Street, Dublin, the favour will be most gratefully acknowledged, and the expense of transcribing repaid.

Andrew Theuet says (*s*), the language of the old

(*q*) J. H. Maius in spec. ling. Punic. in hod. Melitens.
(*r*) Un. Hist. vol. 17. 8vo. p. 298. note.
(*s*) Cosmog. l. c. 12.

inhabitants of the island of Malta savours strongly of the ancient Punic or Carthaginian language, and that an ancient marble was discovered in Malta with these words, *Eloi Effetha et Cumi.*

And in another place he adds, " The Maltese " have always preserved the Moresque and African " language, not that as spoken this day by the " Moors, but the dialect formerly spoken by the " inhabitants of Carthage, and as a proof, the " Maltese understand some of the verses in Plautus, " which are in the Carthaginian language."

Quintus Hœduus in a letter to his friend Sophus, dated Malta 20 Jan. 1533, has these words, " Nostra hæc Melita insula est Millib. 60. Mari " satis periculoso ab Sicilia disjuncta Africam versus " Punicæ quondam ditionis quæ et ipsa adhuc " Aphrorum lingua utitur; et nonullæ etiamnum " Punicis litteris inscriptæ stellæ lapidæ extant; " figura et appositis quibusdam punctulis, prope " accedunt ad Hebræas. Atque ut scias aut nihil " aut minimum differe a vetere, quod nunc habet " Idioma Hannonis cujusdam Pœni apud Plautum, " Avicennæ, hujusque similium Punica verba plu- " rima intelligunt Melitenses, tametsi sermo is sit " qui litteris Latinis exprimi bene non potest " multo minus ore aliquo enunciari, nisi suæ gentis. " Ejusdem quoque sunt linguæ verba illa in Evan- " gelio *Eloi epsta Cumi.* Nunc siculi juris est ac " maris."

G. Pietro Francesco Agius de Solandis, published a treatise *della Lingua Punica presentemente usata da Maltesi,* &c. &c. to which he added a Punica-Maltese dictionary; from this book, the author of this essay has taken the following Punic words, omitting such only as Agius declares to be

purely Hebrew or Arabic. To these are annexed such Irish words as correspond thereto in letter and sense.

It will be necessary first to shew the reason why the orthography in some do not so closely correspond, although the pronunciation and meaning do, and this is best expressed from the author's own words.

" Conosco invero essere alquanto malagevole im-
" presa il favellare della lingua Punica-Maltese, e
" l' andarne a ricercare l' origine, non avendone
" pure presentemente il proprio alfabeto, quale per
" altro non le mancò in altri tempi.

" Ciò non ostante andano al fonte, da cui è ori-
" ginata questa favella, usata solo a mio parera
" nelle Isole di Malta, Gozo, e Pantallarea, ritrovo
" che molti Scrittori accreditati, anno dato il pro-
" prio giudizio senza però provarlo. Fra questi
" chi credetella sola Araba, chi Carthaginese, chi
" Ebrea, chi Fenicia, chi Greca, chi Punica, chi
" Samaritana, e chi finalmente Siriaca. Quanti
" giudizi sopra una sola lingua? De' nostri appieno
" niuno parlonne, degli Stranieri solamente *Gio.*
" *Arrigo Majo*, celebre professore delle lingue
" Orientali in Jessa, dimostro in *due Dissertazione*,
" con proue ed autorità valevoli, essere la nostra
" lingua propriamente *Punica.*——La lingua Pu-
" nica certamente venne pronunziata anticamente
" colla gorgia, e ne resta provato in quel piccol
" monumento, che la *Scena prima di Plauto* ci ha
" lasciato col carattere Latino."

All etymologists agree that where the letter and the sense correspond in any two languages, they must be *identically* the same; before we proceed to the collation it may not be improper to advertise the young etymologists, that in most languages the

letter *d* is commutable with *t*; *b* with *p*; *c* with *g*; *bh*, *mh* with *v* consonant; that the broad vowels *a*, *o*, *u*, are indifferently written one for the other, as also the small vowels *e*, and *i*, are often substituted one for the other; that in the Irish language an adventitious *d* with an hiatus, or *dh*, is often introduced in syllables, where two or more vowels are connected: this liberty was taken by the Irish poets of the ninth and tenth centuries, to make up the just metre, although the *dh* is not allowed to divide the syllable.

| Punica Maltese. | Irish. |
|---|---|
| *Alla*, God. | *All*, mighty, omnipotent. |
| | *Ailt-dhe*, pænates. |
| *Samem*, (*t*) the Heavens. | *Samh*, the Sun, *samhra*, summer. |
| *sema*, an assembly. | *samhadh*, a congregation. |
| *Baal*, Sidoniorum seu Phœnicum, et *Belus* Kartaginiensium numinis nomen est: ut *Bel* Chaldeorum *Saturnus*. | *Bel*, *Bal*, *Beal*, the chief Deity of the ancient Irish. |
| *Allai bier eq*, God bless you. | *Iall* (pro ealta Lhwyd) *beira dhuit*, may you repent. God forgive you. |
| *iva b'alla*, a curse. | *Jobhadh (pronounced iva) bi o Alla*, may death come from the Almighty. |
| *tummin*, truly. | *tam ann*, that's true, truly. |
| *ara!* interjectio. | *arah!* an interjection. |
| *ardu*, the end or summit. | *arda*, high, haughty. |
| | *ard*, a hill. |

(*t*) Philo Byblius ex Sanchoniathone Beyretio, τῦτον θεὸν ἐνόμιζον μόνον ȣρανȣ̃ κύριον ΒΕΕΛΣΑΜΗΝ καλȣ̃ντες, ὅ ἐςι παρὰ Φοινιξὶ Κυριος Ȣρανȣ̃ Ζεὺς δὲ παρ' Ελλησι, hunc deum putabant solum cœli dominum, Beelsamin vocantes, quod est Phœnicibus dominus cœli, Zeus Græcorum. Bayerus, p. 69.

| Punica Maltese. | Irish. |
|---|---|
| *artap*, liquido, molle, vizzo, soft, flabby. | *anairt*, soft.—*tap* is an affix of the Arabic, signifying the overflowing of a river, hence *artap* may imply ooze, slab, mire—from *tap*, the Irish *tap-bior*, *topar*, *tobar*, a well or spring. |
| *baghda*, hatred, strife. | *bāgh*, a contest, a fight. |
| *ballut*, an acorn, also a burying place, a monument. | *bal-lacht*, the wall of a grave, a monument. |
| *bandla*, a cord, a swing, a measure. | *bann*, suspension. |
| | *bandla* and *bandal*, a certain measure used in the south, somewhat more than half a yard, by which coarse linens are sold in the markets under the name of bandal cloth. |
| | *bannlāmh*, a bandle, a cubit in measurement. |
| *ban-gham-mi*, the son of my uncle. | *ban* is a son, as in the compound. |
| | *banscoth*, a son-in-law. |
| | *banta*, is also a niece. |
| *ghamt*, an aunt. | *gean*, a woman. |
| | *ingean*, a daughter. |
| *berqarqara*, or *casall bercarcara*, in Malta il più vicino *Città Valetto*, i. e. *bel* antica; *berquara* Augusta, grande, i. e. antico Augusto Villagio di Malta. | *barrachas*, august, great power—overplus. |
| | *bar-cathar*, (*cahar*) an august city. |
| *bin* or *ben*, a son. | *ban* or *bar*, as banscoth, a son-in-law. |
| *beni tè mutha*, figlio de la morte. | *mughaim*, to be put to death. |
| | *teadh*, to grieve. |
| | *bani teadh mugha*. |

| Punica Maltese. | Irish. |
|---|---|
| *bir*, a well, a fountain. | *bior*, *bir*, a fountain, a well. |
| *bua*, or *bva*, to drink. | *buadh*, food, *ibba*, to drink. |
| *beniet*, young woman. | *benne-ette*, woman's age. |
| *abu!* voce ammirativà! | *abo!* the war cry of the ancient Irish—now a common interjection of admiration. |
| *challa*, or *challi*, to forsake, to abandon. | *caillidh*, to lose, to destroy. |
| | *seala*, to separate. |
| *chall*, sharp. | *calg*, a prick, a sting. |
| *chafir*, to pardon. | *cabhar*, help, assistance, relief. |
| | *for*, protection, defence. |
| *chèlès*, solution, resolution, determination. | *ceil*, sense, reason; *do chur a cceil*, to demonstrate. |
| *ciacir*, meandring, scattering. | *cearacadh*, wandering, straying. |
| *da fra*, tresses, or locks of hair. | *fraigh*, a bush of hair. |
| *daqqa*, an act or deed. | *deacdah*, a law. |
| *dar*, a house, and improperly written (says our author) *dars*. | *dars*, a habitation: *dāe*, a house; *riogh-dhae*, a palace. |
| *dar el binat*, a nunnery, a house for young women. | *dāe*, or *daras na bene*, a nunnery. See the word *ben*, O'Brien's dictionary.) |
| *dar*, *dir*, desire will. | *deoir*, will, pleasure. (Lhwyd, at the word Voluntas.) |
| | *deoir*, *dior*, a proper inclination. |
| *ghogiol* (armentum) a herd of cattle. | *giogail*, to follow close, to herd. |
| *fart*, an ox, bull, or cow. | *fearb*, an ox, or cow; *mart*, the same; *og-wart*, an heifer. |
| *fahhal*, a spiteful expression, also derision. | *fala*, spite, malice. |

| Punica Maltese. | Irish. |
|---|---|
| *fahhal,* a stall fed ox. Thus we call a libertine *fahhal,* and to a harlot, we commonly cry, | *fail,* a stye, a stall; as *fail muice,* a pig-stye. |
| *baqra* or *baqar.* | *baccaire* and *boccar* are terms of reproach in Irish, fully answering the idea of the Punic word. |
| *barra,* besides, out of. | *bārr,* over and above, besides, the end. |
| *basc,* below, at the bottom. | *bas,* the base or bottom. |
| *bahu,* to empty, to make void. | *bāthamb,* (pronounced *bahu*) to cancel, to blot out. |
| *bedui,* a countryman. | *bodach,* a rustic clown. |
| *beit,* a house. | *bath, boith,* a cottage, hut, or booth. |
| *bet-al,* domus Dei. | *both-all,* domus Dei. |
| *bet e lem,* domus panis. | *both-lan,* domus satietis. |
| *dem,* blood, kindred. | *daimb,* kindred, consanguinity. |
| *dor's,* fruit. | *toradh,* fruit. |
| *feithh,* to open, to discover. | *feithea,* to overlook, to give attention. |
| *emma,* but, | *amh,* but, even, also. |
| *engkarra,* imposition. | *aincheard,* an impostor. *aincheara,* imposition. |
| *esma,* hear me, hearken. | *eisd me,* hear me, listen to me, more properly *eisd liom.* |
| *far,* over, beyond, to transport from place to place. | *for,* over, beyond; *foraimh,* a journey. |
| *farac,* mirth, consolation. | *forc, forca,* advice, consolation. *foch,* entertainment, hospitality. |
| *fieg-ku,* powerful, puissant. | *feadhmach,* potent, powerful. *feadh-cuaith,* an extensive country, (dominions.) |

| Punica Maltese. | Irish. |
|---|---|
| *filfla*, a rock in the sea, on the Maltese coast, so called because, formato della natura agguisa di Pape nella forma. | *feile-fla*, an arrant bad sovereign, a bad master. |
| *fuq*, the summit, high above. | *fa-uachdar*, upon the summit. |
| *gha-dira*, standing water, marshy ground, slush. | *go* or *ga*, the sea; *ga-direm*, water without passage. |
| *ghain*, the face, front, the eyes. | *cainsi*, the face or countenance. |
| *ghana*, to sing. | *canadh*, *ccanadh*, (pronounced *gana*) to sing; *do ghan sè*, he sings. |
| *aghniq*, rich, prosperous. | *aghmhárach*, fortunate, prosperous. |
| *gh-arma*, plenty of corn. | *armhar*, or *arbhar*, corn. *aga-armhar*, plenty of corn. |
| *gha-qal*, sensible, reasonable. | *go-céill*, sensible, reasonable. |
| *gha-aqqa*, a term used to mortify a strumpet. I believe (says our author) from *acca*, a famous harlot in our history. | *giabhair*, a harlot, a strumpet. *aga*, addition, an augmentative. *giabhair-aga*, a very whore. |
| *ghaz-el*, distinction, comprehension. | *ceasa*, *geasa*, to see plainly and distinctly; the Arabic affix *el*, answers to the Irish prefix *con*, as *ad con-ceas*, I distinguished, or saw plainly. |
| *gheaq*, tyhoides coccineus tuberosus, sea blubber, sea spunge. | *gearg*, a blubber, botch, or bile, any tubulous body. |
| *ghuscia*, a place in Malta, but properly a sorcerer, a conjurer. | *gu-sighe*; *gu* a lie—*sighe* a demon, a familiar spirit; *geasa*, sorcery. |
| *gibu*, to give, to present. | *geibhadh*, to obtain, to get. |
| *leckart*, a gift. | *ti-laca*, a gift. |
| *hhabba*, corn. | *arbhar*, corn. |

| Punica Maltese. | Irish. |
|---|---|
| *hhadár*, to assist at a wedding. | *adharadh*, to join together. |
| *hbai*, to live. | *beatha*, to live. |
| *hbaia*, life. | *beatha*, life. |
| *hh-alleitu*, releas'd, abandon'd. | *dealuighthe*, released, divorced, separated. |
| *hhami*, hot. | *tíme*, heat, (Lhwyd. vid. Calor.) |
| *hham-ria*, reddish earth. also | *úim*, earth; *ria*, sky coloured. |
| | *ruadh*, red. |
| | *úim-rua*, red earth. |
| *hham-ria*, an ass, I believe (says our author) from his dun colour. | *aimhréidhe*, obstinacy, strife; This word seems more analogous to the qualities of this beast. |
| *hh-apas*, a prison for slaves. | *adhbhas*, a garrison; *abas*, a great man's house; *adhbha*, a dungeon. |
| *haqem*, a man in power, a captain. | *acmhuin*, potent, able; *airgim*, to plunder or spoil. |
| *haten*, knowledge. | *aitne*, knowledge; *aithni*, to know. |
| *hazer*, an entrance, or forecourt to a palace. | *asaidh*, to rest, or stop. |
| *hhabar*, news, novelty. | *abhra*, a speech; *abar*, speak thou. |
| | *abrann*, bad news. |
| *hhaniena*, pity, (voca fenicia). | *anaoidhin*, pity, compassion; *is anaoidhin dhuit*, woe unto thee. |
| *iassu*, old age. | *aoise*, old age. |
| *ieqerdu*, ruin, destruction. | *eag-orda*, ruinous fragments, (Lhwyd. ad voc. Ruina.) |
| *ias-cesc*, shrivelled with age. | *aois-caiseac*, wrinkled with age. |
| *i-dein*, the hand, the fist. | *dorn*, the fist. |
| *itqatta*, twisted. | *athcasda*, twisted. |

| Punica Maltese. | Irish. |
|---|---|
| *itzahhar,* to expand. | *athsearradh,* to stretch, to expand. |
| *kadin,* a prolongation of time. | *cáirde,* delay; *do chur se air cairde,* he prolonged the time. |
| *kafar,* to bind to a performance. | *caithfidh,* must, ought, (oportet) an impersonal compulsive verb. |
| | *comh-farran,* to keep by compulsion. |
| *ghana,* to sing. | *canadh,* to sing. |
| *kàrès,* cruel, merciless. | *cruas,* rigour. |
| *kasma,* a gap, a chink, a separation. | *casnadh,* split-wood, chips. |
| *ksim,* to divide, to bend. | *casm,* to wind, to turn, to bend. |
| *ka-vi,* strong, valiant, robust. | *cath-fhir,* warriors. |
| *'k-aura,* a place in Malta; *significa ponente,* the west. | *agiathar, agiare,* in the west. |
| | *ahhor,* Hebrew, asterius, the west. |

It is to be wished we had the pure Punic names of the four cardinal points, as the Irish language differs from all others in this particular; although the manner of expression agrees perfectly with the old Hebraical or scriptural. First, The Hebrew word *Jamin* properly signifies the *right hand* (*u*), and *Benjamin,* i. e. filius dextra, is also written to imply the *South* (*w*); because the Hebrews in their prayers to God always faced the East, and therefore being considered in that position, their right hand was next to the South. *Jamin est mundi Plaga Australis, ut quæ Orientem aspicientibus, orantium modo dextra est.* Dav. Lex.—— This

(*u*) Jerem. xx. 24. (*w*) Job xxiii. 9; Psal. lxxxix. 4

form is also peculiar to the Irish nation and language, for the word *deas* properly means the right hand, as *na shuidhe ar deas laimh Dè*, sitting at the right hand of God, and *deas* is also the only word to express the South.

Secondly, The Hebrew word *smol*, which properly signifies the left hand (*x*), is used for the same reason to imply the North (*y*), and is the same in Irish; for *thuaidh* is properly the left hand, as *tuathallach*, a left-handed or undextrous man, is the only proper word, viz. *tuath* and *tuag* to point out the North.

Thirdly, The Hebrew word *achór*, which properly signifies behind (*z*), is commonly used to imply the West (*a*), and the Irish word *iar* signifying behind or after, is the proper word to express the West.

Fourthly, The Hebrew word *cedem*, which naturally means before, or the fore part (*b*), is used to signify the East (*c*). In the same manner the Irish words *oir* and *oirthear*, whence the Latin *oriens* and *ortus*, are the proper words in this language to signify the East or the rising Sun; and this word *oirthear* also signifies the beginning or fore part, as *iarthar* also means the end or hindmost part of any thing,—as in this example, *O oirthear go hiarthar a aoise*, from the beginning to the end of his age.

The Irish still retain one of the Phœnician names of the cardinal points, viz. *badhb*, which the dictionary writers translate the North, but it is evidently the Chaldean and Phœnician בדב *badh*, i. e. posterius, implying the West.

(*x*) Gen. xxiv. 49; xlviii. 14.
(*y*) Job xxiii. 9.
(*z*) Gen. ix. 28; 2 Sam. x. 9.
(*a*) Josh. ix. 12; Job xxiii. 8.
(*b*) Psal. lv. 20.
(*c*) Num. xxiii.; Isa. xi.

| Punica Maltese. | Irish. |
|---|---|
| *k-scuir,* to separate the hull from the grain—chaff, also bran. | *caith,* chaff; *scaradh,* separation. |
| *laill,* the night. | *daille,* the night, (Lhwyd. Nox.) |
| *tugurio,* casa rustica, a vile, a wretched hut, a cabin. | *teagh,* a house; *uir,* mould, clay. |
| | *teagh-uire,* a house of clay. |
| *mirgiarr,* or *megiarr,* two places in Malta, so called because near the sea-shore. | *muir-gearr,* close to the sea. |
| *mieta,* a certain tax on any vendible commodity. The word is totally Punic, and has been used time immemorial by the Punic people of Sicily, Malta, and Gozo. | *measta,* taxed; it is used in that sense in all the old Irish law books, and in the New Testament, Luke, ch. ii. v. 1. *an domhan vile do mheas.* |
| *mur-amma,* a country edifice. | *múr-amagh,* a building or dwelling in the plains or country. |
| *sena* & *snin,* (parole Fenici) the seasons, a year. | *sion,* the weather, the seasons. |
| | *soinine,* the seasons. |
| *sama,* the heavens, (voce Punica.) | *samh,* the sun. |
| *sebm,* a portion, a share. | *seimh,* a small portion, single. |
| *sciehh,* un uffizio decoroso, con cui si gloriano i litterati, signiori, principi e governadori delle città. | *sgeith,* chosen, selected. |
| | *sci, scia,* to beautify, to adorn. |
| *sara,* to combat, to fight. | *saragha,* conquest, victory. |
| | *sarugha,* to overcome, to rescue. |
| *sillura,* an eel. | *siliou,* (Armoricè) eels. |

| Punica Maltese. | Irish. |
|---|---|
| *sahhta,* wasted, destroyed. | *sachadh,* to sack, to destroy. *saghaidhthe,* destroyed. |
| *lembi,* a vessel for working or stamping dough with the feet. | *leim,* leaping, jumping, stamping; *bi, bia,* food. |
| *levi* & *luvi,* to bend, or wring. | *lubha,* to bend, or twist. |
| *liti,* a grand procession. | *lith,* solemn pomp; *laith,* a crowd. |
| *loqma,* a bit of bread, a morsel. | *loghda,* an allowance. |
| *marbat,* (anello, a ring) Voce de Fenici, di cui il Salmasio, e Boccardo, parlano presso il Majo, da cui nacque *marbut* legato. *Erbit,* legare (to bind) *norbtu* ligamo. | *mear,* a finger, and *beart,* an ornament or clothing; as *cois-bheart,* worn on the legs, i. e. stockings; *ceann-bheart,* worn on the head, i. e. a hat; these compounds are very common in the Irish; so *mear-bheart,* worn on the finger, i. e. a ring. |
| *ma tra,* è difficile ritrovare un termine proprio ad esprimare questa voce, ma piuttosto per abbellimento di chi è dilletante della propria favella, ne altro significa, se non *sì è,* if so, say you so? | *ma ta,* if so; *mar ata,* if so. *ma ta raidh,* if so said. *maturè,* soon, speedily. *ma-trath,* if in due time. *ma-atraidh,* if he said. |
| *medd,* magnitude, prolongation | *meid,* bigness, magnitude. |
| *meri,* to contradict, to thwart. | *mearaigh,* to mistake, to err. |
| *meut,* death. | *meath,* decay, (death). |

| Punica Maltese. | Irish. |
| --- | --- |
| *mut,* il Majo scrive muto, nomine consecravit mortuum, cum Phœnices mortem et Plutonem vocat. | *mudha,* dying, perishing. *meathadh,* to die. *mudha, mutha,* dying. |
| *ml-alet,* a ball of wool. | *mol-olla,* (Munster dialect) combed wool, made up in a ball. |
| *mnaria,* festivata di S. Petro e Paolo apostoli, il suo significato multo differisce dalla sua etimologia. *Minar,* che presso i Turchi sono quelle torri altissime, attacate alle loro Mosche, illuminate nelle feste principali del loro falso propheto Maometta; e *Mnaria* vuol dire *illuminazione,* facendosi da per tutto in questo giorno de' Santi Apostoli, donde nacque *mnara* la lucerna, che è il *candellire* della bassa gente. | *moigheanéar,* is a word in the *Bearla fene* or Phœnician dialect of the Irish, not yet explained in any dictionary. Dr. O'Brien translates *moigheanéar fear do chonairc an la so;* Happy is the man that saw this day.—It therefore means festivity, happiness, rejoicing, and answers to the Maltese *mnaria.* |
| *n'asciar,* to cut off, to exclude. | *ascaradh,* separation. *eiscidh,* to lop off, to exclude. Exam. *eiscis agcionna dhiob,* i. e. their heads shall be cut off. |
| *och,* a nun. | *ogh,* a maid, a virgin. |
| *ba schar,* good tidings. | *ba-scéal,* good tidings. *sacarbhuig,* a confession. |
| *casid, cased,* holy, undefiled. | *cast,* undefiled, chaste. |
| *q'al,* speech. | *agall,* speech. |
| *qala,* the breast, the bosom. | *gaile,* the stomach. |

| Punica Maltese. | Irish. |
|---|---|
| *qala*, the sail of a ship. N. B. This is the Carthaginian name of those ships moved by wind only, to distinguish them from ships of war, worked both by wind and oars. | *gál.* a gale of wind. |
| *qarab*, an approaching. | *gara*, near, at hand. *gar-ab*, not close. |
| *qatta*, a stick, club, or spear. Voce de Fenice. | *gath*, a spear or javelin. |
| *qaber*, & *cabir*, a grandee, a nobleman. | *cairbre*, the name of several Irish princes; so also *Charibert*, one of the kings of France. *Cairbre* also signifies a territory. |
| *q'elp*, hounds. | *cu-ealb'a*, a pack of hounds, i. e. hounds in herd, or drove. |
| *q'uqqu*, eggs. | *ugh*, an egg; *orca*, eggs. |
| *ra*, sight. | *abhra (avra); romhra; radharc*, sight. |
| *rabba*, plenty, increase. | *rabbac*, fruitful, plentiful. |
| *r'as*, a headland, a promontory. | *itros*, a headland; *ross* has the same meaning. |
| *riebh*, wind. | *aréabh*, wind. (Lhwyd. Ventus.) |
| *r'aqha*, a cavalcade. | This is a compound of the Irish *eac*, a horse, a word still used at Constantinople; *ar - eic*, upon horses. |
| *sabaq*, strong, valiant. | *sab* & *sabag*, able, strong. |
| *saffaq*, serene. | *súvac*, serene, calm, mild. |
| *sfaffaq*, observing, careful, frugal. | *sabhallach*, careful, sparing. |

It is evident, that in this catalogue of words given by Agius, as Punic, many are purely Arabic, and some are Hebrew. The difference in orthography between these Maltese words and the Irish words corresponding thereto is easily accounted for; the Maltese use the Arabic character, and the difficulty the author found in transcribing them into the Roman letter, has already been shewn in his own words. The author of this essay, has frequently conversed with the various nations of the Mediterranean Sea, particularly with the Africans, and from his own experience can testify that every nation of Europe, would differ in the orthography of the same word, particularly in the *gutteral* and aspirated consonants; the Irish would be the most similar to the original African dialect. Quintilian observes, in his time they were much embarrassed how to transcribe the ancient Latin, having lost the power of several letters; and Claudius and Origen say the same.

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## Of the DII PUNICI, or CARTHAGINIAN DEITIES.

THE knowledge we have of the Carthaginian manner of worship, is derived from the Greek and Roman writers (*d*), who have affixed the names of their own Gods to those of the Carthaginians. This has rendered their accounts and observations on this head more imperfect and less valuable.

(*d*) Herod. Polyb. Diod. Sic. Liv. Quint. Curt. aliiq. multi.

It is therefore impossible to come to an exact knowledge of the Carthaginian Gods, from what is delivered of them by the Greek and Roman authors.

The chief Deity of the Carthaginians was *Baal*, *Beal*, or *Bel*, the Sun, to whom they offered human sacrifices. The chief Deity of the Heathen Irish was *Beal*, the Sun, to whom also they offered human sacrifices. The Irish swore by the Sun, Moon, Stars, and the Wind: "Omnes, qui inciderint, adjuro per sacrum *Solis* circulum, in æquales *Lunæ* cursus, reliquorumque *siderum* vires et *signiferum circulum*, ut in reconditis hæc habeant, nec indoctis aut profanis communicent, sed præceptoris memores sint eique honorem retribuant. Dii jam dicti sanctè jurantibus dent quæ velint; pejerantibus contraria." Astrologus autem hic Vettius Valens est Antiochenus et in proemio, Lib. 7. ἀνθολογίων inseruit. Selden. de Dis Syr. (*e*)

The sacrifice of beasts was at length substituted among the Carthaginians, the same custom we learn from the ancient Irish historians, prevailed in this country. The month of May is to this day named *Mi Beal teinne*, i. e. the month of Beal's fire; and the first day of May is called *la Beal teinne*, i. e. the day of Beal's fire. These fires were lighted on the summits of hills, in honour of the Sun; many hills, in Ireland still retain the name of *Cnoc-greine*, i. e. the hill of the Sun; and on all these are to be seen the ruins of druidical altars.

On that day the druids drove all the cattle through the fires, to preserve them from disorders the ensuing year; this pagan custom is still ob-

(*e*) Prol. p. 35.

served in Munster and Connaught, where the meanest cottager worth a cow and a whisp of straw practises the same on the first day of May, and with the same superstitious ideas. The third day of May is also at this day named *treas la samh-ra,* or the third day of the Sun's quarter. On this day each bride married within the year makes up a large ball covered with gold or silver tissue, (in resemblance of the Deity) and presents it to the young unmarried men of the neighbourhood, who having previously made a circular garland of hoops, &c. (to represent the zodiac) come to the bride's house to fetch this representation of that planet. To such a pitch is this superstitious ceremony carried, I have known in the county of Waterford a *ball* to have cost a poor peasant two guineas. The old Irish name of the year, is *Bealaine,* now corrupted into *Bliadhain,* i. e. the circle of *Belus,* or of the Sun.

The Carthaginians did not represent *Beal,* as they had him before their eyes daily in all his glory; they made their addresses immediately to him according to the ancient rite. No idol of *Beal* is ever mentioned by the ancient Irish historians, or was any ever found since Christianity was introduced. Had they represented their chief Deity by any image, St. Patrick would have taken particular notice of it. *Bal* in the Punic language signified power, knowledge; *balc* in Irish signifies the same; and *balg* is a man of erudition.

*Baal-samhain* was another Punic appellative of his Deity; *Beal-samhain* in Irish signifies Beal the planet of the Sun; for *an* is a planet, and *samh* is the Sun; thus we say *lu-an* the Moon, i. e. the small planet; *re-an* a star; and *samhra* is Irish for summer, i. e. the Sun's quarter; so also *dià-ra*

daily, &c. the word *ra* signifying a quarter or division of time.

*Sam-min, vel samhmim, vel samhain, la samhmin vel la samhain,* is also to this time the name of the first day of November or All-hallow-tide, the vigil of which is called *oidche shamhna* agreeable to the idiom of the language, and corruptly *ee owna.* On what day this festival of the Sun was observed is not noticed, but at the change of the heathen to the Christian kalendar was judiciously fixed at the eve of All Souls.

*Samh,* as I have already shown, is the Sun, and *Meni* is an appellative of the same Deity: "But ye are they that forget my holy mountain, that prepare a table for *Gad,* and that furnish the drink-offering unto *Meni (f).*" The Seventy translate this thus, ἑτοιμάζοντες τῷ δαίμονίῳ τράπεζαν, καὶ πλεροῦντες τῇ τύχῃ κέρασμα, which passage St. Jerom has fully explained to have been mistaken by the Seventy, and it should have been "Parentes fortunæ (Gad) mensam; et implentes dæmoni (Meni) mixtam potionem;" for as St. Jerom and several others agree, *gad* signifies fortune, or rather good fortune, and in this sense it is used in the 30th chap. Genesis, v. 11. and is further confirmed by Selden in his Diis Syris. Here then is a full confirmation of the origin of the Irish *cad-druid-heact* or necromancy, handed down to us by the custom still retained of burning nuts and shells to tell fortunes on this evening, and of the apples and libations of ale (to Meni) joined to the ceremony of the same evening.

Origen in his commentaries on St. John, re-

(f) Isa. lxv. 11.

buked the Jews for the worship they paid to μενὶ καὶ σελήνη, to Meni and to the Moon. *Meni* therefore is manifestly the Sun. The word *meni*, which produces the Greek μὴν comes from the Hebrew root מנה *men*, which signifies to number; and because the motion of the Sun serves to measure time, the Syrians added this appellative to *Samh*; and because the Moon serves us for the same purpose, the Greeks called her also Μήνη; hence also the Ægyptians gave the name *Meni* to their God Orus (which was the Sun); hence also the Greek μῆνες, and the Latin menses, and the English months, i. e. the space of time measured by *Meni* or the Sun; and from the same root comes the Æolick μᾶννες, from whence the Latin *manes* which were the Genii, according to Servius. Manes genios dicit, quos cum vita sortimur *(g)*.

Those passages in Jeremiah (*h*), where he complains so bitterly against the superstition of the Jews, of making cakes for the queen of Heaven, &c. bear a great affinity with this of Isaiah.

Camden gives us several ancient inscriptions of altars, found in England, dedicated to Belus; no such inscriptions or idols have ever been found in this island; several mountains retain his name, as *Sliabh Bal-teinne*, i. e. the mountain of Baal's fire; and some towns hand down to us the scite of his temples, as *Bal-ti-more*, i. e. the great house of Belus; *Bal-ti-na-glaise* (Baltinglass), the house of Belus's necromancy, &c. &c. Semiram in Belo fanum in arce Babyloniæ condidisse his verbis scribit Periegetes μέγαν δόμον ἔισατο Βήλῳ. id est magnam domum extruxit Belo. Selden, pag. 164.

(*g*) Æneid, v. 743. (*h*) vii. 18. and xliv. 1718, 19.

But the pagan customs of the common people still retained in the country, are the most valuable monuments of antiquity.

Now as the ancients at this festival did eat the sacrifices of the dead, to use the psalmist's words, where could the primitive Christians have fixed this day so properly as on the eve of All Souls?

Ut mittam nunc Irlandos seu incolas Hiberniæ, qui, referente auctore de statibus imperiorum de Hybernia, p. 44, se mettent à genoux en voyant la Lune nouvelle et disent en parlant à Lune, *go faga tu me mur tu fuaras me*—laisse nous ausi sains que tu nous as trouvé—ita nos salvos degere sinas, sicuti nos invenisti, &c. Vid. de l'Estat du Roy d'Espagne, p. 236, ubi dicitur, quod, plusieurs adoront le Soleil et la Lune, recognoissans toute fois un seul Dieu, Createur de toutes choses, &c. (*i*)

This custom is still preserved, and every peasant in Ireland on seeing the new Moon crosses himself and says, *slan fuar tu sin agus slan adfaga tu sin*, whole you find us and whole leave us.

Most of the ancient places of druidical worship in Ireland retain the name of the God Baal, as *Magh-adhair*, or the field of worship; as *Glan-magh-adhair*, now *Glan-mire*, four miles north of Cork, and near the same place is *Beal-atha-magh-adhair*, i. e. the plain of Baal's field of worship, where the druidical altar yet remains. See O'Brien's dictionary at the word *magh*. Several places also retain the name of the Moon, or places allocated to the particular worship of that planet; as *Atha-luan*, Athlone; *Lough-Re*, a part of the river Shannon not far distant, and a town of the

(*i*) And. Beyeri ad J. Selden. de Dis Syris syntagmata, addit. prol. ad cap. 3. p. 80.

same name at the side of a lough in the county of Galway.

Ꝿꞃıan, *Grian*, the name of the Sun in Irish, was latinised into *Grynæus*, which was a classical epithet of Apollo; and in Camden we meet with an inscription APOLLINI GRANNO. It is true this had been set up by a Roman, but this might have been done in compliment to the tutelar deity of the nation he governed. This epithet of Grynæus for Apollo we find in Virgil (*k*):

His tibi Grynæi nemoris dicatur origo
Ne quis sit lucus, quâ se plus jactet Apollo.

Again (*l*):

Sed nunc Italiam magnam Grynæus Apollo
Italiam Lyciæ jussere capessere sortes:
Hic amor, hæc patria est.

Grynium, says Strabo, was a town in Æolia, where was a temple of Apollo and an Oracle. And the Greeks being ignorant of the Celtic derivation of Grynæus, have formed according to their custom, a fabulous history for Grynæus, that he was the Sun, Eupophorinus, &c.

Veteri sanè inscripto saxo et apud Conseranos in Novempopulonia reperto ita legitur

MINERVÆ
BELISAMÆ
C. VALERIUS
MONUM.

Haut cuiquam constaret opinor, quid aliud Belisama hic denotet. Minervæ autem, Junonis, Ve-

(*k*) Ecl. 6. (*l*) Æn. iv. l. 345.

neris, Lunæ nomina sunt ita, cum ad Asiaticos Deos respexeris, confusa, ut qui Minervam Belisamam, Junonem Belisaman, Venerem aut Lunam dixerit, idem semper ipsum dixerit. An Littori Britanniæ occidentalioris (Lancastrensem agrum dico) æstuarium illud Βελισαμα Ptolemæo dictum, ab hanc Dea apud vicinos culta, sic fuerit nuncupatum, cogitent quorum interest.

Apollo was the principal God of the pagan Irish, and from the harp's being sacred to him we may discern the reason why that instrument is the ensign armorial of Ireland.

Diodorus Siculus gives an account of a northern island, about the bigness of Sicily, situated over against the Celtæ, as being fruitful and pleasant, and dedicated to Apollo, to whom round temples and large groves were sacred, wherein the priests chaunted to their harps the praises of their God. Every particular of this is very applicable to Ireland.

The last Sunday of the summer quarter is called by the Irish *domhna crom*, and is observed with several druidical superstitions to this day. Some have thought *crom* was a pagan deity, but we shall prove that it was another day consecrated to particular worship, and to the punishment of the guilty, by the sentence and execution of the druids. *Crom*, in the modern Irish, implies bending or bowing the body; do cpom ꝼioꝼ don iodal, he bowed down to the idol. *Chrom*, in the Bohemian language, signifies a temple, church, or place of worship. *Crom-liag* or *crom-leac*, is the name given by all Celtic nations to the druidical altars, yet remaining in many places in Ireland, Scotland, and England; we also find *cromthear* the old Irish name for a priest, perhaps particularly from his

office on this day; the root of this word in all the eastern dialects implies worship. In Arabic כרם reverere, honorare. So in Matthew xv. v. 4, it is the word used to denote reverence and honour to your parents. With the Talmudists it implies a synagogue, gymnasium, schola; see Schindler. כרמלית *cremlith*, in the Chaldaic, implies a public place of worship, the sanctum sanctorum, which the common people were not to approach. Locus communis et publicus sed inaccessus, qui publicè transiri, vel non solet, vel non potest. Buxtorf. And this I take to be the origin of the Irish *crom-liag* and *crom-leac*, from לוח *luch*, a table of stone; חרם לוח *cherem-luch*, a consecrated stone; hence *lac* and *laac* in old Saxon is a sacrifice. But חרם *cherem*, in the Hebrew, Chaldaic and Arabic, signifies anathemati subjicere, Deo dicare, morti adducere, excommunicare; and this day I fancy is in remembrance of the annual excommunication and punishment of the people, by the druids, from whence many have conjectured they offered human sacrifices. In old manuscripts we find frequent mention of the *crom-crua*, or bloody *crom*, (from *cru*, blood) so called from the punishment inflicted on this day. This was also practised by the ancient Jews, as we learn from Relandus, p. 117. (but query, at what season of the year?) "decernebat hoc Synedrium de rebus majoris momenti tam politicis quam sacris, privatis quam publicis, et pœnas capitales reis irrogatas, hæ autem quatuor fuere apud Judæas, lapidatio, combustio, decollatio et strangulatio, et excommunicatio, cujus species levior גדוי etiam שמתא dicta fuit, gravior חרם cherem.

The pagan Irish were strangers to any other idolatrous worship, than what their ancestors

brought from the Assyrians, namely, that of the Sun, Moon, and Stars; all were included in the general name of ꝓimmin or ꝓinnim, which to this day is the appellation of the starry constellations; and this word explains that passage in the second book of Kings, v. 18: " In this thing the Lord " pardon thy servant, that when my master goeth " into the house of *Rimmon* to worship there, and " he leaneth on my hand, and I *bow* myself in the " house of *Rimmon*." &c. This *Rimmon* was certainly a Syrian idol say some, but Mr. Hutchinson very properly conjectures that it collectively expresses the fixt Stars; but all others before him have been much at a loss, as the word in Hebrew רמון *Rimmon* signifies a pomegranate, both fruit and tree; which name I conjecture was given that fruit from the beautiful star formed on the top, like the apex of an apple. The *Cam-ceacta* or Northern bear seems to have been the peculiar worship of the pagan Irish; when the Fomorii or Phœnicians landed in Ireland they sacrificed to the Stars which had guided them; these could be no other than those of the North pole, viz. camceacta; hence the word ꝓocla signifies both an offering and the North; and it appears as if the word ceacta was also derived from the Hebrew חשאה *chataa*, sacrificium; see Ezra xlv. 23. to which was added cam, to bow, bend, or adore. Although I have applied this to the North pole, it is certain an orientalist would apply the Hebrew חשאה חמה *Chama Chataa* to signify literally the sacrifice of the Sun, for, as I noticed, in the preceding page *Chama* is Sol. This is again fully explained by St. Stephen in his argument with the Jews, (as mentioned by St. Luke) to be the God *Rimmon*, as I have already described. See Acts

of the Apostles vii. 43. "Yea, ye took up the "tabernacle of Moloch, and the Star of your God "*Remphan*, figures which ye made to worship "them." This is evidently no more than the tabernacle of the Sun and Planets; for molc or *moloc* in Irish signifies fire, which they worshipped as a type of the Sun, and *Remphan* or *Remman* signified the inferior planets. Again this *Remphan* is called *Kiun* by Amos, v. 26. "You have borne "the tabernacle of your God *Moloch* and *Kiun*, "your images, and the star of your Gods whom "ye have made." Now *Rimmon* was the Syrian name, and *Remphan* and *Kiun* the name given to the same deity by the Moabites. This passage has put the interpreters on the rack, because of the difference between the Hebrew text and that of the Septuagint. St. Jerom explains this to be Lucifer or Saturn only. [Selden, Grotius and Thomassin.] Now *Kiun*, or, as the Persians name it, *Kaivan*, is the name of the planet Saturn, because he has many satellites to light him, and his belt also is composed of many more; now *Kaivan* is the same as the Iberno-Celtic caibban or *caivan*, signifying a throng or cluster, and is this day used for a rout or throng of people, and therefore applicable to the Deity they worshipped under the name of *Rimmon*, *Rinnim*, *Rempham*, and *Kiun*, that is, the heavenly host together; all which returns again to *Baal*, *Belus*, and *Rimmin*.

The Irish druids caused all fires to be extinguished throughout the kingdom on the eve of May day, and every house was obliged to light his fire from the arch-druid's holy fire, kindled on some elevated place, for which they paid a tribute to the druid. This exactly corresponds with Dr. Hyde's description of the Parsi or Guebri, descendants of

the ancient Persians, who have, says he, an annual fire in the temple, from whence they kindle all the fires in their houses, which are previously extinguished, which makes a part of the revenues of their priests; and this was undoubtedly the use of the round towers, so frequently to be met with in Ireland, and which were certainly of Phœnician construction.

I will here hazard a conjecture. I find גדול *gadul* to signify *magnus;* I find also that the oriental nations at length so named the tower of Babylon, &c. מגדלות *magudaluth,* turres ab amplitudine dictæ. Bochart. p. 42. Geog. Sacr. *Gad,* i. e. *gadul,* turris; may not our Irish name *cloghad* for the round towers built in Ireland, which apparently were of Phœnician workmanship, be derived from this word *gad,* and *clogh* a stone? It must be allowed that *clug* is a bell, and hence these towers have been thought to have been belfries; but we have many places called *clogh,* i. e. saxum.

Again; the druids called every place of worship *cloghad,* alluding to the circles of stones they usually set up in those places; there is therefore no positive authority to say these *cloghads* or towers were used as belfries only, or that they took their name from that use.

There are many reasons which induce me to believe, that the druids of the British islands maintained their religion in its purity, much longer than those upon the continent. They all of them had retained so much of the original doctrine, as inclined them to distinguish their errors, and enabled them to see the great conformity there was between their ancient tenets and the precepts of the gospel, which they universally entertained. They believed the Deity to be infinite and omni-

present, and thought it ridiculous to imagine, that he whom the Heaven of Heavens cannot contain, should be circumscribed within the narrow limits of a roof; and, for the perpetual establishment and support of the seventh day, they were wont to dedicate the tenth of all their substance (*m*).

Again: The chiefs of their respective families were their priests and princes, yet all acknowledged one superior in the sacred office. Hence in the Phœnician and Hebrew קהן *koken* is a priest, and in Irish *conac* is a lord, *ac* being an adjunct termination in the Celtic, *con-ac* lordly, by the Irish poets written *codhn-ac.*

*Cœlum, Col* was the most ancient of the Gods, and had for one of his children *Time* named Saturn. It is no hard thing to guess why *Cœlum* is said to be the first of the Gods, and the father of Saturn or Chronus, since it is evident that the motions of the Heavens make and measure the duration of time; כל *cal,* all, perfect; כליל an holacaust, a sacrifice.

*Chronus,* according to some, was another name of *Beal;* but we will shew hereafter that *Chronus* was an appellative of Saturn. *Chron* signifies in Irish time, and *Chronóg* a circle, i. e. the orbit of the Sun.

" Here, say the authors of the Universal History, we have three *Baals,* who are said to have been once mortal men; which might fairly induce one to think, that the learned are mistaken in supposing the Phœnician God *Baal* in general to be the Sun." It is evident from the foregoing explanation, that they were only different appellatives significant of the same God, the Sun.

(*m*) Cooke on the Patriar. and Druidic relig. p. 64.

*Baal, Bal, Beel, Bel.* " San Hieronymo junta dellos mucho, i de su origen, i aviendo del Rei *Belo,* i su historia prosigue. Quam Belus, primus Rex Assyriorum, ut supra diximus: Quos constat Saturnum, quem et Solem dicunt, Junonemque coluisse: quæ numina etiam apud Afros postea culta sunt. Unde et lingua Punica Bal, deus dicitur. Apud Assyrios autem Bel dicitur quadam sacrorum ratione et Saturnus et Sol."

The chief if not the only deities of the heathen Irish were Grian, Col, and Ceacht, which signifies the Sun, Moon, and Stars; though it appears that they worshipped the Wind also; for to swear by the Wind was a common oath. Grian is to this day Irish for the Sun, and cam ceacta for the Bear or Seven Stars which roll about the Pole; this word is Phœnician and is derived from כימה *cimah* (Pleiades the Seven Stars) and כוכב *cocabh* (Stella also Mercurius) plur. *cocauth,* also חמה *Cham,* Sol, the Sun. Schindler, p. 827.

To those who do not trace the origin of the ancient Celtes and their language from the Orientals, it is matter of wonder how the worship of *Baal* should be known to the Iberno-Celts or Irish. The name of *Beal* or *Baal* which signifies dominus or dominator, was first the name of the true God; and after the Assyrians, Chaldæans and Phœnicians had conveyed this sacred name to the Sun, whom they adored as their chief deity, the Lord commanded the people of Israel to call him no more *Baal;* as in Hosea, ch. ii. v. 16. " And it shall be " in that day, that thou shalt call me Ishi, and " shalt call me no more *Baali.*" So also they called the Moon אשרה *aschera,* i. e. regina Cœli; " et ut Sol respectu Lunæ Baal dicitur, quod respectu Lunæ sit instar domini, qui de suo decore

et splendore uxori suæ communicat; sic etiam Luna vocatur Aschera, quod nomen est fœminini generis quasi illa sit fœmina Solis, quia illius desiderio tenetur. Hibernicè *Easca*, vel *Easga* et *Rè*." *Bal mhaith art* and *Bal dhia dhuit*, the good Bal and the God Bal to you, are to this day common salutations in Munster, and particularly about Waterford.

*Hercules* was the protector of Tyre and Carthage; Africus and Eusebius prove his Carthaginian name was *Archles*, i. e. say they, strong, robust. Bochart (*n*) derives his name from the Hebrew word *ercol* sinewy. *Aichill* in Irish signifies strong, robust; and hence *Achilles*. Thus also with us *aicillidhe* means an active, dextrous man. May we not conjecture that our great western promontory ac̃ıll, Aichil, and the islands of Aichil, were the *Herculis promontorium* of the Phœnicians. Pliny (*o*) calls Hercules *Midacritus*, but his Phœnician name was *Archles;* he was indeed named *Mil-car-thus* at Carthage, as being the peculiar Deity and protector of that city (*p*). He was a great navigator, and the first that brought lead from the Cassiterides or British islands; he was called *Melec-cartha*, i. e. king of the city, says Bochart: *Mil-cathair* in Irish, is the champion of the city. Pliny (*q*) calls him corruptly *Midacritus*. Sir Isaac Newton rejects this notion, and derives his name from his having been the founder of Carteia in Spain; but Hesychius says, the Amathusians called Hercules by the name of *Malic*.

Next to *Hercules* was *Jol-aus*. Vossius and

(*n*) Phaleg. (*o*) Plin. l. 7. cap. 56.
(*p*) Univ. Hist. 8vo. vol. 2. p. 338. (*q*) L. 71. cap. 56.

Pausanias describe the ceremonies paid to this Deity. The Carthaginians supposed him nearly related to *Hercules*; that he helped to destroy the Hydra, and that he was called *Jol-aus*, because when he had lived to a very great age, he was changed into a youth. *Jol* in Irish is to change, and *aos* is age, the compound makes *Jol-aos*.

*Aesculapius* or *Aisculapius* was the God of physical knowledge; his temple was built on a high rock, where all his healing miracles were performed, and from thence he took his name. *Aisci* in Irish is to heal, and *scealp* is a rock. Servius calls him also *Poeni-gena*, because, says he, born of a Carthaginian woman; *Poeni-geine*, in Irish, is the offspring of a Carthaginian.

*Syria* or *Deæ Syriæ* were Gods not described by any author with certainty; probably they were the sea-nymphs, for *suire* is Irish for sea-nymphs. Keating in his ancient history of Ireland, describes the *suire* playing round the ships of the Milesians in their passage to Ireland.

*Ceres* or *Keres* was worshipped as the Moon. *Ceo* in Irish signifies clouds, vapours; and *Re* is the Moon, which compounded forms *Ceore*. She was also named *Ceolestis* and *Keolectis*, and was invoked in droughts in order to obtain rain: "ipsa virgo Ceolestis pluviarum pollicitatrix." Tertullian. (*r*) *Ceo-leis-teisi*, in Irish, signifies dropping, mists, or rain. Mr. Rollin thinks this Deity was the same Queen of Heaven, to whom the Jewish women burnt incense, poured out drink-offerings, and made cakes for her with their own hands,—ut faciant placentas reginæ Cœli. The children gathered the wood, the fathers kindled the fire,

(*r*) Apol. c. 23.

and the women kneaded the dough, to make cakes for the Queen of Heaven; Jeremiah vii. 18. This pagan custom is still preserved in Ireland on the eve of St. Bridget, and which was probably transposed to St. Bridget's eve, from the festival of a famed poetess of the same name, in the time of paganism. In an ancient glossary now before me, she is thus described: *Brighid ban fhileadh inghean an Dagha; bean dhe Eirinn;* i. e. Brigit a poetess, the daughter of Dagha; a goddess of Ireland. On St. Bridget's eve every farmer's wife in Ireland makes a cake called *bairinbreac*, the neighbours are invited, the madder of ale and the pipe go round, and the evening concludes with mirth and festivity.

*Tellus*, the earth, was also worshipped by the Carthaginians. *Tellur, tella, telamh* is Irish for earth.

*Uranus* was their God over land and water. *Uir* in Irish is land, and *an* water. "Uiran, Uraniæ meminet (Diodorus) tanquam urbes Carpasiæ vicinæ, cujus fabulæ vestigia alibi non reperi." Bochart (*s*).

They worshipped the Moon under the name of *Ashtóreth*, and the women gave up their bodies to the men in her temples for hire; *aistéoreacht* in Irish is leachery, lewd, lascivious pranks. Ashtóreth or Astarte, says Bochart, "eadem quæ Io mutata in bovem, et mater Phœnicium; tamen Ashtoreth vulgo pro Venere sumitur. אשתרת *astarach*, ardere libidine, Rom. i. 17. 1 Pet. iv. 4. Παφίης νυμφήιων υδωρ Σέςρακος ίμερόεις. Veneris sponsalis aqua sestrachus amabilis, pro Σεςρακος legerim Εςρακος. Vid. Bochart (*t*).

(*s*) Pag. 371. 4to. (*t*) P. 370.

At Byblos *Ashtoreth* was worshipped in a temple as the *Venus* of *Adonis*, and there such women as would not conform to the shaving their heads, at the annual time of lamenting *Adonis*, were bound to prostitute their bodies one entire day for hire, and the money thus earned was presented to the Goddess. *Adonis*, *Ossiris*, and *Adonosiris* or *Thamutz*, all centre in one object, and *Isis* had a temple at Byblos where they worshipped the heath which concealed *Ossiris's* coffin: this Byblian *Isis*, say the authors of the Universal History, must have been *Astarte* or *Ashtoreth*. "Inde, says Selden (*u*), Alagabalus (quem Heliogabalum etiam depravati veteres efferebant, nos Alagabalum magis dicendum fuisse in capite de Belo adstruimus) nimirum *Sol* ipse *Pyramidis* specie colebatur Syris; Venus *pilæ* seu *quadrati saxi* Arabibus, uti etiam Paphius alibique, et septem columnæ erectæ sunt ritu prisco apud Laconas teste Pausania *(erantium stellarum signa.)* —Prophetæ ejus "a mane usque ad meridiem invocaverunt nomen Baal, dicentes, O Baal exaudi nos." Mos. Ægyp. More. Neboch. l. 1. c, 58. (*w*) So we end as we begun with *Baalim* and *Astoreth*.

"Illos tummodo Syros jam vocamus Deos—cujus modi agnoscas licet *Belum* seu *Baalim*, *Astartem* sive *Ashtaroth*, *Dagon*, *Dammutz*," &c. (*x*)

"And the children of Israel did evil in the sight "of the Lord, and served *Baalim* and *Ashtaroth*, "and the Gods of Syria, and the Gods of Zidon," &c. Judg. x. 6.

(*u*) Proleg. p. 52. (*w*) Id. p. 56.
(*x*) Selden de Dis Syris. Prolegom. cap. 2.

*Saturn* was the God of bread-corn, because he taught men to till the earth; He is often represented on Punic medals by an ear of wheat: He was also called *Chronus*; though some, as we have before observed, think *Chronus* and *Baal* were the same. *Sat*, in Irish, is abundance, and *aran* is bread; which compounded makes *Satharan*.

The God *Neptune*, say the authors of the Universal History, was the Punic *Scyphus*, from *scyph* a rock: I think these learned authors mistaken, for we have already proved *scealp* was Punicè a rock; *scif* or *scib* is Irish for a ship, and *Neptune* was the God of the sea: but the name *Neptune* is plainly derived from the Irish *Nimh* a Deity, and *ton* the waves of the sea.

*Mercury* is represented as a swift messenger of the Gods, and being an humble servant of theirs, says Bochart *(y)*, was called by the Carthaginians *Assumes*. *Assumhal*, in Irish, is very humble, most humble; but the Æolic name *Mercury* is derived from three Irish words, viz. *Mer* active, *cu* a greyhound, and *ri* running. May not this be the reason that he was sometimes represented with a Dog's head? Rowland (z) says he was so called from *marc* a horse, and *ri* running.

They had a certain God of antiquity named *P'atas*, called by the Greeks *Pataeci* and *Patakoi*, the etymon of which words have confused many of the learned.

Some, from the ignorance of the Grecian authors, have thought it was an ape, from the affinity of the Greek word *pithekos* an ape. Monsieur Morin, agrees with Scaliger, and both think it should be read *Fatas*; the letter *P* with an hiatus

(y) Phaleg. (z) Mon. Ant.

being equal to *F;* they therefore ascribe this divinity to *Vulcan*, the supreme Deity of the Egyptians, remarkable for his skill and knowledge. *Fathas* in Irish signifies skill, knowledge, and also divine poetry. But M. Bullet very justly derives *Patakoi* from the Celtic *pat*, vel *vat*, vel *bad*, a boat, a skiff; to which may be added that *oichi* signifies champions; and thence *Bad-oichi* or *Patakoi* may signify main champions or skilful mariners.

Hesychius and Suidas will have these *Patæci* to have been placed in the poops of the ships; and Herodotus compares them to pygmies: if they were the tutelar Gods of seafaring men, and carried about for protection from disasters at sea, the custom seems to be still preserved by the Spaniards, who at this day carry to sea with them little images of their saints, that they may stand their friends in distress; these are Christian Patæci: why should we wonder at the Carthaginians or Phœnicians?

They suspended certain stones to their necks called *bætyli*, as preservatives of the body against danger. *Bith* Irish for life, *uile* all, whole, complete; *bithuile:* "these stones, says Bochart (*a*), "were also called *abdir*, probably from *aband* or "*ebendus*, Hebrew words for a round stone;" *ab* a priest in Irish and *dior* the law; so that I should translate it a something worn by the law of the priests, (if Bochart be right.) *Dórn* means in Irish a round stone, and *abdórn* would mean, the round stone of the priests.

The bishop of Cork, in his letter (*b*) to the Royal Society in London, has strangely confused the *Baitulia* with the *Beth-ál*, in his description

(*a*) Phaleg. (*b*) Phil. Tr. No. 471.

of the druidical monuments in Ireland. We have already shewn that *Beith-al*, both in Hebrew and Irish signifies the House of God; the bishop therefore thinks it was one of these monstrous unhewn stones forming the druidical temples, which Rhea gave to Saturn to swallow instead of a child, because it was called by the Greeks *baitulos*. Hesychius is also as much mistaken in the etymon of the *bætyli*, which he says was covered with a woollen garment; from the Greek word *baite*.

But St. Austin says, the Carthaginian Deities in general were called *abdire*; and the priests who assisted at their sacrifices *euc-adire:* now *ab* in Irish expresses a Deity also, and *adhra* is to worship: thus *abadhra* the worship of the Deity; so *eugadh* is to die in Irish, and *eugadhra* means to die in the sacrifice, or worship.

*Titan*, says Pezron, was the Æolic name of the Sun, and signifies fire and water; it is true, *tith* or *teth* is heat in Irish, and *an* is water, but we have already explained, that *an* in the Irish and Punic signifies a planet, so *Tithan* or *Tethan* is the planet of heat; thus also *greadh* is to scorch, and *greadhan* or *gri-an* is the Irish common appellative for the Sun, i. e. the scorching Planet.

The fire of the stars seems to have been honoured in the person of Jupiter, called in Greek Ζευς, and in Phœnician כהמ *Cham*, both names being derived from heat and fire (*c*).

*Ioh-pater* Jupiter, was esteemed the father of all fruits; *ioh* is Irish for the fruit of beast, plant, or tree, and *p*, *athair*, i. e. *priomh athair*, first, or chief father. The Etruscan name of Jupiter was ꟻꟼꟻRꟻVI, (IUP'TER) i. e. *iu-primus atar;* and thus

(*c*) Danet's dict. of antiq. ad verb. ignis.

*primus atar* was contracted to *p. atar*, all from the Phœnician *priomh athair*, first father; hence the Greek *pater*, and *pateros*; Lat. *pater*; Bisc. *aita*; Gothic *atta*; Thessal. *atta*; Persic, *padder*, &c.

It is plain (says Adrian Reland de nomine Jehovah, Utrecht 1707) that the Latins formed the name of their God Jupiter, whom they called Jovis, from the name Jehovah or Jehovih.

It however is very uncertain, whether or no the Latins borrowed their Jovis of the Hebrew; since Varro derives it from the Latin verb *juvare*, to aid or assist (*d*).

The pagan Irish never admitted the modern Deities of the Greeks or Romans into their worship; even to the days of St. Patrick their worship was pure Assyrian, and consisted of the heavenly host alone, as I have described elsewhere.

*Curetes* were the keepers of Jupiter, remarkable for valour, as well as for skill in astronomy: *curaithe* in Irish is champions. Thus *Æolus* the God of the winds was so called from his knowledge in astronomy and the winds; in Irish *gaoith* is the wind, and *eolas* is knowledge, hence *gaoth-eolas* into *aeolus*. " Memoriæ tradidit Isacius, Æolum hominem fuisse astronomiæ peritissimum, et illam scientiam præcipue exercuisse quæ pertinet ad naturam ventorum, ut prodesset navigantibus. Prædicebat igitur . . . . . et quæ mari futura esset tempestas (*e*). Bochart thinks the derivation of this name is from the Hebrew עול *aol*, vel *gaaol*, tempestas. Indeed the Celti never had these Greek and Roman Deities, for they were deified from the Celtic fables by the Greeks; I mean

(*d*) Supp. du journ. des Scavans. Juin 1709. tom. 44.
(*e*) Natal. Com. mitolog. l. 8. cap. 10.

most of them, for as we learn from the Stoic Cornutus or Phurnutus they borrowed from various nations, Τȣ δε πολλας και ποικιλας περι θεων γεγονεναι παρα τοις παλιοις Ἑλλησι μαθοποϊας, ὡς αλλαι μεν επι Μαγοις γεγονασιν, αλλαι δὲ παρ' Αιγυπτιοις και Κελτοις, και Λιβυσι, και Φρυξι, και τοις αλλοις εθνησι, cap. 17. i. e. among the many and various fables which the ancient Greeks had about the Gods, some were derived from Mages, some from Ægyptiant, some from the Celti or Gauls, and others from the Africans and Phrygians, &c. Will not this stop the laughter of the classic gentry, at my deriving the names of Apollo, Mars, Mercury, Venus, Jupiter, &c. from the Celtic, whose virtues and powers are not to be explained in the composition of their names in any other language?

Venus is derived from *bean* or *bhean*, pronounced *van*, or *vean* a woman. But to return to the Carthaginians.

*Phiditia* or *fidites* were public feasts at Carthage, where the elders instructed their youths. Irish *fidir*, *fithir*, and *feathair*, a teacher or doctor, and *fiadhaithe*, relating, telling, instructing, as *fiadhaid a bhás*, they relate his death.

*Bad* or *badhb*, the wind, and some think particularly the North wind; it is also said to be a *bean-sighe*, or familiar spirit, which is supposed to belong to particular families; this word appears to be of Asiatic root, for in the present Persic language *bad* is not only wind, but also the name of the genius or deity, who, like the Æolus of the Greeks, presides over winds: he has the superintendance of the 22nd day of the month, which is consecrated to this spirit and called by his name *(f)*.

*(f)* See Richardson's Persic. Lex. p. 318.

The supreme magistrates of Carthage were called *soffites (g)*, because men in great power; *sofar* in Irish is powerful, strong, valiant, plural *sofaraith*. They are called *soffites*, says Selden (*h*), from the Hebrew *souffitem*, judices sonat. *So* in compound Irish words signifies an aptness, or facility in doing, also excellency; thus *so-fither* means most capable of teaching, or governing, and is most applicable to the supreme magistrate.

Barach. " S. Hieronymo en la vida de S. Haliarion dize, que los Saracenos salian a encontrar a el sancto con sus mugeres i hijos, et submittentes colla et voce Syra Barach inclamantes; id est Benedict. Barach i Benedic, eadem est Hèbræis significatio, a quorum lingua non solum Syram sed Chaldæam quoque, Arabicum, et Æthiopicam demonstramus (*i*)." In Irish *bar* a learned man, *barrachas*, supreme excellency, great sway, and *barraighhin* is a mitre.

The name of Carthage was *Carthago* from its situation by the sea-side, says C. Duret; *cathair* is Irish for a city, and *go* is the sea. According to Bochart and Vossius it was called *Cathardo* and *Cathardreannac*, meaning the new city. — *Cathardo* and *Cathardreannad* in Irish signifies the good city, for *do* or *da* and *dreannad*, means good.

Howel explains this name much better, he says Carthage was built at three several times; the first foundation consisted of *cothon*, i. e. the port or harbour; in Irish, *cuan* is an harbour or port, and *cothadh-an* is a noble support. *Megara* was a part of the town built next, and in respect to *cothon* was called *Kartha adath*, *agath*, or *hadtha*, that

(*g*) Liv. (*h*) De Dis Syr. c. 1.
(*i*) Ant. de Espan. Afric. Aldrete, lib. 2. p. 187.

is, says he, the new buildings, or the additional town; in Irish, *agadth*, or *adath*, is an addition, and thus *cathair-adath* signifies the new added city.

The ancient name of Carthage, as given by Dido, was *Bosra*, or as some have it *Byrsa*; *Bosra* they say means a royal fort. *Borrsa* in Irish is noble, royal, magnificent, and *rath* (pronounced *rá*) is a fort; thus *Borrsa-rath*, is a royal fortress, *Byrsa*, according to some, signifies plenty of water; *bior* in Irish is a spring or fountain, (hence *tobair* a well, also *Birr* the name of many towns abounding with springs) and *sa* is an augmentative article, so *biorsa* implies plenty of water.

The names of the Carthaginians, says Bochart, had commonly some particular meaning, thus *Anno* signified gracious, bountiful: the proper name *Enno* frequently occurs in the Irish history, but *Ana* in Irish signifies plenty of riches, a cornucopia; and adds, the same author, *Dido* means amiable, well-beloved; and *Sophonisba*, one who keeps her husband's secrets faithfully: in Irish *didil* is excessive love; *dide* gratitude, and *dildo* most amiable, *Sofonn-easba* also signifies, much addicted to vanity.

Adrian Reland, in his miscellanies, thinks the *Cabires* may be derived from the Hebrew חבר *chabar*, *chabirim*, to unite or conjoin, as much as to say the united deities. Here again is a proof of the affinity of the Irish language to the Hebrew, for *cabraim* is to conjoin or unite together, *cabar* a junction. He insists that *cabir*, as well as the root *cabar*, is always used to express the quantity or multitude, and never to express the greatness or grandeur; he owns that in the Arabic it does mean grand, great, but denies the word having

any such meaning in the Hebrew, and leaves it to others whether it may not also be derived from the Hebrew *kebirim*, buried, deceased, &c.

The Carthaginians had certain undistinguished Deities called *Cabiri*, a kind of Penates or household Gods, who were supposed to preside over every action of their lives, and whom they occasionally invoked for their help. *Cabair* in Irish signifies help, assistance, and *cabra* is a target or shield. Yet Selden (*k*) seems to think *Cabiri* signified Venus: "Saracenorum *Cabar* sive *Cubar* a Syria seu Babylonia *Venere* alia non erat; sed commune iis, qui tam vicini erant, numen. *Cubar* enim ipsa *Venus* (quæ et Luna Dea) esse censebatur." And this is not his opinion only (*l*), "Ad Heraclii Imperatoris tempora Saraceni idolis dediti sunt. *Luciferum* adorabant et *Venerem* quam *Cabar* sua nominant lingua. *Cabar* autem *Magnam* interpretatur." Again—Catachesi Saracenorum. "Anathematizo eos qui matutinum sidus *Luciferum* et *Venerem* adorant, quam Arabum lingua *Chabar*, quod *Magnum* significat, nominant. Sed vero (*m*) minimè diversa sentias *Luciferum* et *Venerum* numina." But, says Bochart, these Gods were called *Dioscuire*, high, mighty, puissant. *Discir* is Irish for fierce, valiant, mighty; but is not this word more properly derived from *di* a God, *as* having, *curam* the care; *diascuram*, the God who had the particular care of them, as the Penates were supposed to have?

Polybius (*n*) has transmitted to us a treaty of a

(*k*) Synt. 2. p. 21.

(*l*) Euthemius Zygabeenus in Panoplia. Catachesi Saracenonum.

(*m*) Seld. Synt. 2. p. 21. (*n*) Lib. 7. p. 699.

peace concluded between Philip son of Demetrius king of Macedon, and the Carthaginians, in which their intimate persuasion that the Gods assisted and presided over human affairs, and particularly over solemn treaties made in their name and presence, is strongly displayed. " This treaty was concluded in the presence of Jupiter, Juno, Apollo, &c. in the presence of the Dæmon of the Carthaginians; of Hercules, Iolaus," &c. &c.—It is very remarkable that this custom prevailed in Ireland after Christianity, even down to queen Elizabeth's reign, in all solemn contracts, bonds, deeds, &c. I have seen many sentences of the Brehon laws, and other deeds and contracts, as late as the time here mentioned, all of which conclude thus, *abhfiádhnaisi, dia air ttus, 7 A. 7 B.* &c. i. e. in the presence of, God first, and of A. and of B. &c.

Marmol says, near the spot where Carthage once stood, the Christians have erected a tower, on a rock which the Africans call *al menare*; which he interprets le roque de Mastinace. *Almionaire* is in Irish the shameless rock, and wonderfully agrees with this author's explanation of the African *almenare.*

> Nullibi plures reperies Punica quam apud Plautum in Pænulo;

which lines, says Bochart, (*o*) are partly Punic and partly Lybice, for they used both languages, as we may learn from Virgil:

> Quippe domum tenet ambiguam, Tyriasque bilingues.

And from Silius:

> Discintos inter Libycos, populosque bilingues.

(*o*) Phaleg. p 699.

And from Claudian:

> Tollite Massylas fraudes, removete bilingues insidias.

All which, with great deference to Bochart, does in my opinion prove no more than that the Punic language was a compound of the Lybian; not that the Carthaginians spoke sometimes a sentence in one, and sometimes in another; that would be a most ridiculous supposition indeed: and I believe no instance can be given of people speaking such a dialect.

The following Punic speech of Plautus will on consideration be found to have as great or greater affinity with the ancient Irish, or *bearle Feni*, i. e. the Phœnician dialect, than with the Hebrew, and as with as few alterations of the text as are to be found in Bochart, Petit, Patreus, Pausanias, Vossius, &c.

I have now before me several editions of Plautus; each of them vary considerably in this speech.

The curious and learned reader who would consult the various copies of Plautus, will find a catalogue of 143 commentators on this author, in the edition published by Gronovius, at Leyden, in 1665.

The second edition, in 1482, is to be found in the library of Trinity College, Dublin, from which the Punic speech is transcribed, together with the Latin translation. We have not sufficient authority, from any of the editors, to say whether Plautus used the Phœnician or the Roman characters in this speech: We know it was written during the second Punic war, and the Roman letter was used in Carthage as early as the end of the first Punic war.

From the following confession of Gronovius, we may judge what interpolations and omissions have been committed in this speech by ignorant transcribers; "Punica hæc scripta erant sine punctis vocalibis; ut et Hebræa sive Phœnicia omnia; librarii vero vocales pro ingenii, et eruditionis suæ modulo substituerunt, falso sæpius quam factum vellem;" but he does not say he had seen the manuscript, nor does he tell us from what authority he conjectures that this speech was written in Phœnician characters.

In the French edition of Plautus by M. de Limiers, he has added the following note to this play. "Les dix lignes qu'il prononce (Hanno) en langue Punique ou Phenicienne, n'aiant jamis été ecrites qu'en caractéres Latins, et par des gens qui ne les entendoient pas, il auroit été difficile d'en penétrer le veritable Sens.

And although, says Dr. Brerewood *(p)*, that Punique speech in Plautus, which is the only continued speech in that language, that to my knowledge remaineth extant in any author, have no such great convenience with the Hebrew tongue; yet I assure myself the faults and corruptions that have crept into it by many transcriptions, to have been the cause of so great difference, by reason whereof, it is much changed from what it was at first, when Plautus writ it, about 1800 years ago.

"Les Carthaginois, observes the learned M. Huet, (*q*) auroient pu apprendre des Africains l'usage de la rime. Dans cesuers Puniques que Plaute a inserez dans son Penule, Selden (*r*) a cru

(*p*) Enquiries touching the diversity of languages, p. 57.
(*q*) Huetiana, p. 189.
(*r*) Selden de Dis Syr. Prol. c. 2.

avoir trouvè une rime entre le premier et le second vers, sans avoir poussè plus loin sa recherche, supposant le reste semblable. Mais ceux qui ont anatomisè ces vers plus curieusement, n'y ont rien apperçu de tel.

Had this speech been the only remains of the Punic dialect, the author would not have attempted this collation, persuaded from the above testimony, that we have not in our possession the speech of Hanno the Carthaginian, but of the various transcribers of Plautus; nay Plautus himself assures us, he founded his comedy on a Greek tragedy of Achilles Aristocles; and it may be conjectured by the dialogue in the next scene, between Milphio and Agarastocles, that he (Plautus) did not understand the Punic langurge, more than Milphio, whom he has chosen as the interpreter.

The great affinity found in many words, nay whole lines and sentences of this speech, between the Punic and the Irish *(bearla feni)* strengthened and supported by the collation in the former pages, urged the author to attempt an Irish transcript, and from thence to make a free translation into the English; how far he has succeeded, must be left to the impartial critic.

From GRONOVIUS's Edition we give the ARGUMENT and the DRAMATIS PERSONÆ.

Quidam adoloscens Carthaginiensis furtim surreptus, avehitur Calydonia in Ætoliam, et ibi venditur seni civi. Hic adoptavit illum, et moriens reliquit hæredem. Amabat adoloscens puellam popularem et cognatam: patrui enim ea filia erat, quod ipse nesciebat, nam prædones ruri deprehensas duas parvulas filias hujus, una

cum nutrice abductas lenoni Calydonio vendiderant in Anactorio, quod nomen loci, et oppidi fuit in Acarnania. Cum nihil æqui adoloscens a lenone de suis amoribus impetrare posset, usus servi sui consilio, insidias fecit lenoni, ut ille furti manifesti condemnaretur. Interea indicium fit, puellas esse Carthaginienses ingenuas: et pater illarum (Hanno) qui ubique gentium ipsas quærebat, advenit, et eas agnoscit; et majorem natu nuptum dat fratris filio.

## DRAMATIS PERSONÆ.

| | |
|---|---|
| Agarastocles, | Adoloscens Carthag, |
| Milphio, | Servus. |
| Adelphasium, | Meretrices. |
| Anterastilis, | Meretrices. |
| Lycus, | Leno. |
| Anthemonides, | Miles. |
| Hanno, | Pœnus. |

Giddeneme nutrix, &c. &c.

## ACTUS QUINTI SCENA PRIMA.

From the Edition of MOCENIGUS.

*Tarvisii* 1482 *die* 21 *Junii Joanne Mocenigo Principe jucundissimo et Duce Foelicissimo. In the Library of Trinity College, Dublin.* T. T. 2. 4.

Nythalonim ualon uth si corathissima comsyth
Chim lach chunyth mumys tyal mycthibarii imischi

Lipho canet hyth bynuthii ad ædin bynuthii.
Byrnarob syllo homalonim uby misyrthoho
Bythlym mothym noctothii uelechanti dasmachon
Yssidele brin thyfel yth chylys chon. them liphul
Uth. bynim ysdibur thynno cuth nu *Agorastocles*
Ythe maneth ihy chirsæ lycoth sith naso
Bynni id chil luhili gubulin lasibit thym
Bodyalyt herayn nyn nuys lym monchot lusim
Exanolim uolanus succuratim mistim atticum esse
Concubitum a bello cutin beant lalacant chona enus es
Huiec silic panesse athidmascon alem induberte felono buthume.
Celtum comucro lueni, at enim auoso uber hent hyach Aristoclem
Et te se aneche nasoctelia elicos alemus duberter mi comps uespti
Aodeanec lictor bodes iussum limnimcolus.

From the same in Latin.

Deos deasque veneror, qui hanc urbem colunt ut quod de mea re
Huc veneri te venerim. measque ut gnatas et mei fratris filium
Reperirem. esiritis: id vostram fidem quæ mihi surreptæ sunt.
Et fratris filium. qui mihi ante hac hospes antimadas fuit
Eum fecisse aiunt: sibi quod faciundum fuit ejus filium
Hic prædicant esse Agorostoclem. Deum hospitalem ac tesseram
Mecum fero. in hisce habitare monstratust regionibus.
Hos percontabor, qui huc egreduintur foras.

Bochart (*s*) thinks these lines of Plautus are partly Punic and partly Libyan: the six last he does not attempt to transcribe or translate, but conjectures that they are a repetition of the ten first, in the Lybian language; the ten first he says are Punic, and he thus transcribes them in the Hebrew:

Na eth eljonim veeljonoth sechorath iismecun zoth
Chi malachai jitthemu: maslia middabarehen iski.
Lephurcanath eth beni eth jad udi ubenothui
Berua rob sellahem eljonim ubimesuratebem.
Beterem moth anoth othi helech Antidamarchon
Is sejada il; Beram tippel eth chele sechinatim leophel
Eth ben amis dibbur tham nocot nave Agorastocles
Otheim anuthi hu chior seeli choc: zoth nose
Binni ed chi lo haelle gebulim laseboth tham
Bo di all thera inna; Hinno, esal immancar lo sem.

Which lines Bochart thus translates into Latin.

Rogo Deos et Deas qui hanc regionem tuentur
Ut consilia mea compleantur: Prosperum sit ex ductu eorum negotium meum.
Ad liberationem filii mei manu prædonis, et filiarum mearum
Dii per spiritum multum qui estis in ipsis, et per providentiam suam
Ante obitum diversari apud me solebat Antidamarchus.
Vir mihi familiaris; sed is eorum cœtibus junctus est, quorum habitatio est in caligine.

(*s*) Phaleg. ch. 2.

Filium ejus constans fama est ibi fixisse sedem
Agorastoclem (nomine)
Sigillum hospitii mei est tabula sculpta, cujus sculptura est Deus meus: id fero.
Indicavit mihi testis eum habitare in his finibus.
Venit aliquis per portam hanc; Ecce eum; rogabo nunquid noverit nomen (Agorastoclis.)

We will now collate this speech with the Irish.

PLAUTUS.

Nyth al o nim ua lonuth sicorathissi me com syth (*t*)
Chim lach chumyth mum ys tyal mycthi barii im schi.

IRISH.

N'iaith all o nimh uath lonnaithe! socruidhse me com sith.
Omnipotent much dreaded Deity of this country! asswage my troubled mind,
Chimi lach chuinigh! muini is toil, miocht beiridh iar mo scith
(thou) the support of feeble (*u*) captives! being now exhausted with fatigue, of thy free will guide me to my children.

PLAUTUS.

Lipho can ethyth by mithii ad ædan binuthii
Byr nar ob syllo homal o nim! ubymis isyrthoho.

IRISH.

Liomhtha can ati bi mitche ad éadan beannaithe,
O let my prayers be perfectly acceptable in thy sight.
Bior nar ob siladh umhal; o nimh! ibhim a frotha!
An inexhaustible fountain to the humble; O Deity! let me drink of its streams!

(*t*) We have a remarkable Irish poem written in the 13th century, beginning much in the same manner,

"Athair chaidh choimsidh neimhe"

(*u*) *Captives;* his daughters.

IRISH *verbum verbo.*

(*w*) O all nimh (1) n'iaith, lonnaith, (2) uath! socruidhse me com sith
O mighty Deity of this country, powerful, terrible! quiet me with rest.
Chuinigh lach (3) chimithe; is toil, muini beiridh (4) miocht,
A support of weak captives; be thy will to instruct (me) to obtain my children,
Iar mo scith (5)
After my fatigue.

(6) Can ati liomtha (7) mitche bi beannaithe ad eadan, (8)
Let it come to pass, that my earnest prayers be blessed before thee,
Bior nar ob siladh umhal; O Nimh! ibhim a frotha,
A fountain denied not to drop to the humble; O Deity that I may drink of its streams.

(*w*) See Lhwyd and O'Brien's Dictionaries for these words:

(1) *iath,* land, territory, as *iath o neachach,* a part of the county of Waterford.

(2) *uath,* dread, terrible. Lh. O Br.

(3) *cime, cimidh, cimeadh,* prisoners, *cimim,* to enslave. O Br.

(4) *iochd,* children, *miocht,* my children. O Br.

(5) Marique terraque usque quaque quæritat. Plaut. Proleg. lin. 105.

(6) *con adi,* let it so happen. Old Parchments.

(7) *itche,* a petition, request; *liomtha,* pronounced *limpha.* O Br.

(8) *ad' eadan,* in thy face, *eadan,* the front of any thing.

PLAUTUS.

Byth lym mo thym noctothii nel ech an ti daisc machon
Ys i de lebrim thyfe lyth chy lys chon temlyph ula

IRISH.

Beith liom! mo thime noctaithe, niel ach an ti daisic mac coinne
Forsake me not! my earnest desire is now disclosed, which is only that of recovering my daughters;
Is i de leabhraim tafach leith, chi lis con teampluibh ulla
This was my fervent prayer, lamenting their misfortunes in thy sacred temples.

IRISH *verbum verbo.*

Beith liom! mo (1) thime (2) noctaithe, niel ach an ti (3)
Be with me! my fears being disclosed, I have no other intention but
(4) daisic, macoinne. (5)
of recovering my daughters.
(6) tafach a (7) leith, is i de leabhraim, (8) chi lis (9)
this particular request, was what I made, bewailing their misfortunes,
con (10) ulla teampluibh.
in (thy) sacred temples.

(1) *tim, time,* fear, dread. O Br. also pride, estimation.
(2) *nocdaighe,* & *nocta* naked, open, disclosed. O Br.
(3) *ti* design, intention. Lh. *do rabhadar ar ti,* they intended. Nehem. iv. 7. *noch do bhi ar ti lamh do chur,* who designed to lay hands. Est. vi. 2.
(4) *aisioc,* restitution: *aisiocadh* to restore. Lh. O Br.
(5) *mac choinne* daughters; *macoamh,* a youth, a girl. O Br.
(6) *tafac* craving, also exhortation. Lh. O Br.
(7) *a leith,* distinct, particular. ibid.
(8) *ci,* to lament; *a mhacain na ci,* lament not young men. O Br.
(9) *lis,* evil, mischief. O Br.
(10) *ulla,* a place of devotion. O Br.

PLAUTUS.

Uth bynim ys diburt hynn ocuthnu Agorastocles
Ythe man eth ihychirsae lycoth sith nasa.

IRISH.

Uch bin nim i is de beart inn a ccomhnuithe Agorastocles!
O bounteous Deity! it is reported here dwelleth Agorastocles!
Itche mana ith a chithirsi; leicceath sith nosa!
Should my request appear just, here let my disquietudes cease!

PLAUTUS.

Buini id chillu ili guby lim la si bithym
Bo dyalyther aynnyn mysly mono chetl us im.

IRISH.

Buaine na iad cheile ile: gabh liom an la so bithim'!
Let them be no longer concealed; O that I may this day find my daughters!
Bo dileachtach nionath n'isle, mon cothoil us im
they will be fatherless, and preys to the worst of men, unless it be thy pleasure I should find them.

IRISH *verbum verbo.*

Uch bin nim! is de beart inn, accomhnuithe Agorastocles
O sweet Deity! it is said in this place, dwells Agorastocles
(1) mana itche a chithirsi (2) ith; nosa (3) leicceath sith.
if the cause of my request should seem to you to be just; now grant (me) peace.

na cheile iad (4) buaine (5) ile; gabh liom (6) bithm' an la so!
do not conceal them for ever; O that I may find my daughters this day!
dileachtach bo nionath n'isle; mona codthoil
being orphans, they will be the prey of the very dregs of men; unless it be thy will
(7) us im
(to give) tydings about them.

To obviate the censure of the modern Irishman we have quoted the authors where the obsolete words in the foregoing speech of Hanno are to be found.

(1) *mana,* a cause or occasion. O Br.
(2) *idh* or *ith,* good, just. O Br.
(3) *leicceadh* or *leigeadh,* to permit. O Br.
(4) *buaine,* perpetuity, continuance. O Br.
(5) { *ile,* a diversity, a difference, partially. O Br.
(6) { *bithe,* females, belonging to the female sex. O Br.
Hanno here prays they may not be partially concealed, i. e. that he may discover his nephew, Agorastocles, as well as his daughters, and then breaks out with the following ejaculation, respecting his daughters particularly.
(7) *us,* news, tydings. O Br.

PLAUTUS.

Ec anolim uo lanus succur ratim misti atticum esse
Con cubitu mabel lo cutin bean tla la cant chona enuses.

IRISH.

Ece o nim uath lonnaithe! socair-ratai mitche aiticimse
But mighty and terrible Deity, look down upon me! fulfil the prayers I now offer unto thee,
Con cuibet meabail le cuta bean, tlait le caint con inisis,
without effeminate deceit or rage, but with the utmost humility, I have represented my unfortunate situation.

PLAUTUS.

Huie csi lec pan esse, athi dm as con alem in dubart felo no buth ume
Celt um co mu cro lueni! ateni mauo suber r benthyach Agorastoclem.

IRISH.

Huch! caisi lecc pian esse athi dam, as con ailim in dubart felo
Ogh? the neglect of this petition will be death to me! let no secret disappointment
no buth ume
befall me.
Celt uaim c'a mocro luani! athini me an subha ar beanuath Agorastocles.
Hide not from me the children of my loins! and grant me the pleasure of recovering Agorastocles.

IRISH *verbum verbo.*

all o nim lonnaithe, uath Ece! (1) ratai socair.mitche(2) aiticimse.
O great Deity powerful, terrible, Behold (me)! prosper with success my petition I ask.
(3) Con cuibet (4) meabail le cuta (5) bean; le tlait c'aint inisis con (6)
Without deceitful fraud or effeminate rage; with humble speech I have told my meaning

Huch! (7) leicc caisi as con ailim, pian esse (8) aith (9) dhamhna bioth
Alas! the neglect of the cause I have set before thee, would be the pains of death to me, let me not
uaim an feile dobart (10)
meet any secret mischief.
Celt (11) c'a uaim (12) cro mo luani; aithin me an subha (13) beanuath
Hide not from me the children of my loins; and grant me the pleasure of recovering
ar Agorastocles. (14)
Agorastocles.

(1) *rathai,* to make prosperous. Lh. O Br. *socair,* prosperity, reflective. (2) *aitichim,* to pray or entreat. ibid. (3) *con* pro *gan,* old MSS. (4) *cuibhet,* fraud, cheat. (5) *cutha,* rage, fury. (6) *con,* sense, meaning. O Br. (7) *leicc,* neglect. O Br. (8) *ess,* death. Lh. O Br. (9) *aith,* quick, sudden. Lh. (10) *dobart,* mischief. O Br. (11) *cro,* children. *Dichu go lion cro.* i. e. *go lion clann.* Lh. (12) *cha* for *ni,* old MSS; frequently used by the old Irish at this day; as, *cha deanan,* I will not do it. (13) *beanughadh,* to recover. *do bhean se ar tiomlan,* he recovered the whole. Lh. (14) His nephew.

PLAUTUS.

Ex te se anechc na soctelia eli cos alem as dubert ar mi comps,
Uesptis Aod eanec lic tor bo desiussum lim nim co lus.

IRISH.

Ece te so a Neach na soichle uile cos ailim as dubairt;
Behold O Deity, these are the only joys I earnestly pray for;
ar me compais,
take compassion on me,
is bidís Aodh eineac lic Tor, ba desiughim le mo nimh co lus.
and grateful fires on stone towers, will I ordain to blaze to Heaven.

IRISH *verbum verbo.*

Ece a (1) Neach ete so uile cos na soichle (2) ailim as (3) dubairt;
behold, O Deity, this is every consideration of joy, I earnestly pray for;
ar me (4) compais,
take pity on me,
is bidís (5) eineac (6) Aodh ar (7) lic tor ba desiughim co lus
and there shall be grateful fires on stone towers, which I will prepare to burn
le mo nimh.
to my Deity.

(1) *neach,* i. e. *neamhach,* a heavenly spirit. O Br.
(2) *ailim,* to pray or entreat. Lh. O Br.
(3) *dubairt,* an earnest prayer. O Br.
(4) *chompais,* compassion, pity. O Br.
(5) *cineach,* bountiful, liberal. O Br.
(6) *Aodh,* fire. Lh. O Br.
(7) *lic, leicc,* a stone; *liac,* a great stone. O Br.

## ACTUS QUINTI SCENA SECUNDA.

AGORASTOCLES. MILPHIO. HANNO.

MILP. ADibo hosce, atque appellabo Punicè;
Si respondebunt, Punicè pergam loqui:
Si non: tum ad horum mores linguam vertero.
Quid ais tu? ecquid adhuc commeministi Punicè?
AG. Nihil adepol. nam qui scire potui, dic mihi,
Qui illinc sexennis perierim Karthagine?
HAN. Prò Di immortales! plurimi ad hunc modum
Periere pueri liberi Karthagine.
MIL. Quid ais tu? AG. Quid vis? MIL. Vin' appellem hunc Punice? AG. An scis? MIL. Nullus me est hodie Poenus Puniòr.
AG. Adi atque appella, quid velit, quid venerit,
Qui sit quojatis, unde sit: ne parseris.
MIL. Avo! quojatis estis? aut quo ex oppido?
HAN. Hanno Muthumballe bi Chaedreanech.

*Irish.*

Hanno Muthumbal bi Chathar dreannad.
I am Hanno Muthumbal dwelling at Carthage.
*Chathar dreannad,* signifies the good city; we have already shewn from good authority, that it was also called *Cathar agadh.* See the word Carthage.
Lambinus reads this passage thus; *Hanno Muthum Balle beccha edre anech.*
Reinesius has it thus; *Muthum talis ben chadre anech.*
Which he translates, Deum vel Dominum Averni, Ditem, seu Plutonem: *Muth* id est Pluto Phœnicibus, seu domicilium mortis.
That *muth* in the Punic and *meuth* in the Irish, signifies death, destruction, decay, &c. we have shewn in the preceding collation of the Punica Maltese words with

the Irish; but that *Muthumbal* was Punicè a proper name, is evident from a Punic medal now in the choice cabinet of the Earl of Charlemont, round the exergue of which is the word MVTHVMBALLVS, and on the reverse, the city of Carthage, with some Phœnician characters.—This is also a strong proof of the early introduction of the Roman letters among the Carthaginians, and a sufficient reason, in my opinion, that no other characters have been found in use amongst the ancient Irish than the old Roman or Etruscan, except the contractions which are to be found in the Chaldean, Coptic, &c.

Ag. Quid ait? Mil. Hannonem sese ait Karthagine Carthaginiensem Muthumballis filium.
Han. *Avo.* Mil. Salutat. Han. *Donni.*
Mil. Doni volt tibi dare hinc nescio quid, audin' pollicerier?
Avo! donni!
Alas! most unfortunate that I am.

*Abho,* pronounced *avo,* and *donaidhe,* the compar. of *dona,* unfortunate, are interjections common among the Irish to this day.

Ag. Saluta hunc rursus Punicè verbis meis.
Mil. *Avo donni!* hic mihi tibi inquit verbis suis.
Han. Me bar bocca!

*Irish.*

a ma babacht! O my sweet youth. (meaning his nephew.)
Mil. Istuc tibi sit potius quam mihi. Ag. Quid ait?
Mil. Miseram esse prædicat buccam sibi
Fortasse medicos nos esse arbitrarier.
Ag. Si ita est. Nega esse, nolo ego errare hospitem.
Mil. Audi tu rufen nuco istam. Ag. Sic volo,
Profectò verar cuncta huic expedirier.
Roga, nunquid opus sit? Mil. Tu qui Zonam non habes
Quid in hanc venistis urbem, aut quid quæritis?

HAN. *Muphursa!* AG. Quid ait? HAN. *Mi vule chianna!*

*Irish.*

Mo thuirse! Mo buile chionna!
O my grief! My sorrow is of long standing.
AG. Quid venit?
MIL. Non audis? mures Africanos prædicat
In pompam ludis dare se velle ædilibus.
HAN. *Laech la chananim liminichot.*

*Irish.*

Luach le cheannaighim liom miocht.
At any price I would purchase my children.
MIL. Ligulas canalis ait se advexisse et nuces:
Nunc orat, operam ut des sibi, ut ea veneant.
AG. Mercator credo est. HAN. *Is am ar uinam.*

*Irish.*

Is am ar uinneam!
This is the time for resolution!
AG. Quid est?
HAN. *Palum erga dectha!*

*Irish.*

Ba liom earga deacta.
I will submit to the dictates of Heaven.
AG. Milphio, quid nunc ait.
MIL. Palas vendundas sibi ait et mergas datas,
Ut hortum fodiat, atque ut frumentum metat.
Ad messim credo missus hic quidem tuam.
AG. Quid istuc ad me? MIL. Certiorem te esse volui,
Ne quid clam furtive accepisse censeas.
HAN. *Ma phannium sucorahim.*

*Irish.*

me fuinim; socaraidhim;
that I may here finish my fatigue! and that I may now be at rest!
MIL. hem! caue sis feceris
Quod hic te orat. AG. Quid ait? aut quid orat? expedi.

MIL. Sub cratim uti jubeas sese supponi, atque eo
Lapides imponi multos, ut sese neces.
HAD. *Gan ebel Balsameni ar a san.*

*Irish.*

Guna bil Bal-samen ar a son!
O that the good Bal-samhan may favor them!
Bal-samhan, i. e. Beal the Sun, as explained before at the word Bal.

AG. Quid ait?
MIL. Non Hercle nunc quidem quicquam scio.
HAN. At ut scias nunc, de hinc latine jam loquar.
&c. &c.

In the THIRD SCENE of the FIFTH ACT of PLAUTUS, where the plot begins to open, are two more lines of the Punic language, and bearing a greater affinity with the old Irish than any of the former. In this Scene the old Nurse recollects HANNO.

GIDDENEME, MILPHIO, HANNO, AGORASTOCLES.

GID. Quis pultat? MIL. Qui te proximus est. GID. Quid vis? MIL. Eho,
Novistin' tu illunc tunicatum hominem, qui siet.
GID. Nam quem ego aspicio? prò supreme Juppiter, herus meus hic quidem est,
Mearum alumnarum pater; Hanno Carthaginensis.
MIL. Ecce autem mala, præstigiator hic quidem Poenus probus est
Perduxit omnis ad suam sententiam. GID. O mi here salve Hanno,
Insperatussime mihi, tuisque filius, salve atque eo
Mirari noli, neque me contemptarier. Cognoscin' Giddenemen

Ancillam tuam? Poe. Novi, sed ubi sunt meæ gnatæ? id scire expeto.

Ago. Apud ædem Veneris. Poe. Quid ibi faciunt dic mihi?

Ago. *Aphrodisia* (*x*) hodie Veneris est festus dies. Oratum ierunt deam, ut

Sibi esset propitia. Gid. Pol satis scio impetrarunt, quando hic, hic

Adest. Ago. Eo an hujus sunt illæ filiæ. Gid. Ita ut prædicas.

Tua pietas nobis planè auxilio fuit. Cum huc advenisti hodie in ipso

Tempore. Namque hodie earum mutarentur nomina.

Facerentque indignum genere quæstum corpore.

Poe. Handone silli hanun bene silli in mustine.

Handone ꝼilli hanum (*y*) bene, ꝼilli in (*z*) muꝼtine

Whenever Venus proves kind, or grants a favour, she grants it linked or chained with misfortunes.

Gid. Meipsi & en este dum & a lam na cestin um.

Meiꝼi ⁊ an eiꝼti ḋaṁ ⁊ (*a*) alaiṁ na ceiꝼtin ain (*b*).

Hear me, and judge, and do not too hastily question me (about this surprize).

(*x*) The *Aphrodisia* were celebrated in honour of Venus at Cyprus and other places. Here they who would be initiated, gave a piece of money to Venus, as to a prostitute, and received presents from her. Abbe Banier.

(*y*) *Bene*, Celtic, from whence Venus.

(*z*) This is a compound of *muis* and *tine*; *muis* a frowning, contracted, menacing brow, *tine* a link of a chain.

(*a*) alaiṁ *alam*, out of hand, off-hand, indiscriminately.

(*b*) am no um .I. olc.

ceiꝼtinim. to question, to doubt, to be afraid.

The following specimen of the Bearla Feni or Phœnician dialect of this country is extracted from ancient law books now in the author's possession; the language will appear much more foreign to the vulgar Irish of this day than the Punic speech of Hanno.

Extract from the *Sehanchas mór* or the *Great Antiquity*, being a code of laws composed by Sean the son of Aigid in the time of Fergus Mac Leid king of Ulster, 26 years before the birth of Christ.

" Tir do beir icoibchi mna nad bi maith naduidnaidet a folta coire.
Tir do beir dar braigit fine aratreissu indatengaid déc diathintud. Oldas intoentenga doascud.

Gach fuidir conatothcus techta. Niicca cinaid a meic. Nachai nachaiarmui nach aindui nach a comoccus fine. Nach acinaid fadeisin flathair idmbiatha ise iccass acinaid. Airnilais dire aseoit achd colauin aithgena nama nigaib dire ameic nai naca dibad naceraicc nacha mathair flaith arambiatha issi nodbeir, agus iccas achinaid agus folloing acinta."

The following specimen is extracted from another ancient manuscript on vellum in the author's possession. This manuscript, as also that from whence the foregoing is taken, bears the name of Edward Lhwyd on several leaves, and from the following passage given by that author at the end of his preface to his Irish dictionary, it is evident these manuscripts did once belong to the collection of that great antiquary.

Mr. Lhwyd has done great injustice to the ori-

ginal, as he did not understand our (c) *Cionn fa eite* or *Cor fa chasan*, i. e. *Boustrophedon* of the Irish; and has consequently made a strange jumble of unconnected words.

Mr. Lhwyd prefaces this passage in these words: "Ar an adhbhair gur nach lánchloidhte an dhulthaobh sin, cuirim an so shios Siompladha eigein as leabhruibh Ghaoidheilg ro aosda. Mas eidir leis aon Leughthoir san Eirin no Halbuin a heidirmhiniughadh: ataim sar dhulchannach coimhfhreagradh dfagail leis. Do thairng me iad choimhcheart budh feidir leam amach as sean mheamruinibh a Mbaile ath cliath." i. e. "As the following pages are not in print, I have here given an example of very ancient Irish out of certain old books. If any reader in Ireland or Scotland is able to explain it, I earnestly request his correspondence. I drew these examples as exact as I could from old parchments in Dublin."

(c) *Cionn fa eite (eitire* or *eitrigh)* signifies the head of a ridge, and *Cor fa chasan* means the reaper's path; they are commonly denoted in ancient manuscripts by this mark ⁊ or this ⁊C, which imply, that a sentence finishes, and that the reader is to go to the next line, from the end of which he is to turn to the *Cionn fa eite.* Whether the ancient Irish returned from right to left as the Phœnicians did, does not appear from any manuscripts that have fallen in the author's way, or whether the Carthaginians did, has not occurred to his reading. We know the Grecians practised the *Boustrophedon,* which they learned from the Phœnicians. Pausanias, lib. 5. 320. mentions an inscription written in this manner on a monument dedicated to Olympius by Cypselus; and Suidas remarks the laws of Solon were written in the same manner on the Axones and Cyrbes. It is remarkable that the interpretation of *Boustrophedon,* and of *Cionn fa eite* is extremely similar, both meaning the ridges of a plowed field, which are returned from right to left, and from left to right.

The Extract according to Lhwyd.

Page 250. Buidin inrighan. I. rabacca oc eisteachd fri sin atæsc don reilg aitt iriubhe iacob ag ingri cærach conep — fris cotisadh dochasnumh nabeans an frisin inncail cinnus do de nuinnsi ol iacóp isin so olsi. I. marbhtha le tuime ann olam.

The extract from the Original.

——Ocsin, 7 ro eirigh reimpi iar ndul do chách Buid in righan. I. rebecca oc eisteachd fris in athaesc don tseilcc, aitt iraibhe iacop ag inguiri caerach. Oep-fris, cotisad do chosnumh na beanneachdan fris sin mac aile. Cinnus do denuinn sin ol iacop; ise so ol si. I. marbhthar latsa meannan ol a mr, 7 fuinntir lat 7 tabair do. Ocus dō fuaid c°iceann meannain fót laimh, ari iésáu, ar is finnfad^c. lamha iésáu. Do gni iacop in nisin, 7 fulactaigh in meannain, 7 beirid lais inbrochan, 7 atnaigh dia atair. Ocus adbt ris; caith inseire ol ui. A mic ol isác, is moc do rochdais on tseilcc indiu seach gā lá riamh, mas for fir atai. In ceud tseilcc for andeachus is fuirre fuaras adbair sére 7 b°chain deitsiu; ise sin dom fúc co moch. Na hapuir brég ol se, oir is tusa iacop 7 nca tu iésáu. Is deai eam n^c aiberainn gai ata ol se. Sin uait do laimh ol isác, co feasam inn tu iesau. Sinis uadh a laimh dó, 7 c°icinn mininn impi. Geibidh isac in laimh. Is fota atai oc imrisin friom ar iacob, ar is me iásáu. Atnaigh isaac oc lamuch—na laimhe 7 ad t. Is i laimh iesau ol isaac, 7 is e guth iacob. &c. &c.

The two first lines of which must be read thus. Buid in righan. I. rebecca oc eisteachd fris in athaesc sin, 7 ro eirigh reimpi iar ndul chách don tseilcc, aitt iraibhe iacop, &c. &c.

## The Translation. *(d)*

The Queen, viz. Rebecca, hearing this discourse, after the people were gone to hunt, she straightway arose and went to Jacob where he was tending his sheep. She told him he should receive the blessing instead of the other son. How shall I do that, quoth Jacob; do this, says she; viz. kill a kid, and dress it and give it to him, and I will sow the skin of the kid upon thy hands to resemble Esau, for the hands of Esau are hairy. Jacob did so, and dressed the kid and brought with him the pottage and presented it to his father; and he said to him, eat this mess. O son, says Isaac, you are returned this day from hunting earlier than any former day, if you tell the truth. At the first-hunt I quickly found wherewith to make you a mess of pottage, and that is the reason, says Jacob, I returned so soon. Tell not a lie, says he, for thou art Jacob, and thou art not Esau. Truly, replied he, I would not tell a lie before thee. Stretch forth thy hands, says Isaac, that I may know thou art Esau. He stretched forth his hands to him with the skin of the kid about them; Isaac took the hand. Thou art long

*(d)* Doctor O Brien has quoted this valuable manuscript frequently in his Irish dictionary as a standard of the *Bearla feni* or Phœnician dialect of the ancient Irish; see the words *fualachtadh, seire*, &c. in his dictionary.

O Brien calls this the speckled book, or *leabhar breac* of Mac Eogan, properly Mac Aodhagan. Keating and Bishop Nicolson mention *leabhar breac* of Mac Eoghan as a valuable chronicle of the Irish history, and this manuscript before us contains only the lives of the patriarchs and Moses, so that probably there are two manuscripts of the same author under the same name: this is supposed to be a copy of the Old Testament brought to Ireland either by St. Kieran, St. Aillu, St. Declan or St. Ibar, the precursors of St. Patrick.

suspicious of me, says Jacob; I am Esau. Isaac feeling the hand said, this is the hand of Esau, and it is the voice of Jacob, &c. &c. Vide Genesis, chap. 27.

Mr. Lhwyd has extracted the following passage from the same book, and with greater mistakes than in the former.

Do rias umro iacop iarsin go atair, feisinrotid dha imdha exam a doiasau. I. diabrathriarbh 7 an bisidh ficairdine bhunuidh 7 a mbrathairsi iarsin ite ann so na hasgadha. I. 200 cærach 7 200 gabhar 7 xxx camhal 7 xl bo. 20. reiti, 20 tarbh ocech ut dx. Da. c. coera xx boc da. c. ngabur tre ginn ngort ix reithi rad cenlochd xl bó reithi balc. Fiche tarbh nach taraill tonn 7 xxx ngall xx aisan aluinnoll ocus xx oiceach anu. hillogh shidha iasau sut. o iacop cembrigh a brecc. febh adcuadus duibhi ar fir ise sin allin na. c. da. c. coerrc. &c.

Here follows the Extract taken exactly from the Original.

———————————————Ↄ *C*luic asga
Do riās umro iacop iarsin go atair feisin ro tid-
dha imdha exa$\overline{m}$a doiásáu. I. dia brath ar b7' doib
isidh 7 i
caird ne bhunuidh 7 ambrathairsi iarsin. Ite ann so
na hasgadha. I. 200. caer$^{e}$ 7 200 gab$^{u}$ 7. xxx
camaill 7 XL. bó.
20 reithi. xx tarbh ocech, ut d$\overline{x}$.

Da. c. caera. xx. boc,
da. c. ngabhur tre gni$\overline{m}$ ngart,
xx reithi rad cenlochd,

xl bó reithi balc.
Fiche tarbh taraill tonn,
7 xxx camhall ngall, (*e*)
xx assan aliunn oll,
ocus xx óiceach ann.
Hillogh shidha lásáu sút
o iacop cen brigha brécc.
febh ad cuadhas daibh iár fír
is é sin allín na. c.

*Da. c. caera.* &c.

Mr. Lhwyd having confounded the verse with the prose, and having neglected the *Cionn fa eite*, has rendered this passage entirely obscure: The last line, *Da. c. caera*, is a repetition of the first line of the verse; this method was observed by all the ancient poets of Ireland to shew the copy was complete.

The Translation.

Therefore after Jacob had been with his father, he presented divers gifts to Esau his brother, as the pledge of his brotherly peace and friendship thenceforward: These are the gifts; viz. 200 ewes, and 200 she-goats, and 30 camels, and 40 cows; 20 rams, 20 young bulls, as the poet has said.

Two hundred ewes, xx he-goats
Two hundred she-goats, he generously bestow'd.
xx rams without fault he gave,
xl kine, which proudly herd together.

(*e*) *Gall.* lac. Latinè, milk; old glossary in my possession. *Gall* is also translated milk in M'Naghton's dictionary in the college-library.

Twenty bulls with massy hides,
And xxx camels giving milk,
xx very fair she-asses,
And xx colts along with them.

These were the peace-offerings to Esau,
From Jacob most sincerely given;
For having wandered from the truth.
These are the numbers of the hundreds (given).*(f)*

By the Arabian numerals used in the manuscript, we may nearly ascertain the time it was written: the figures are not Arabic, nor so old as those given us by Jo. de sacro Bosco, nor are they the ancient Saxon, but they are all our modern figures improved from the Arabian. Dr. Wallis is of opinion, contrary to J. Gerard Vossius and father Mabillon, that the use of figures in these European parts, was as old at least as the time of Hermannus Contractus, who lived about the year of our Lord 1050; and he vouches an old mantle-tree at Helmdon in Northamptonshire with this date, A°. D°. M°. 133. that is, 1133.

Mr. Luffkin afterwards produced an inscription from Colchester of the date of 1090.

Dr. Harris, in his history of Kent, gives the date on a window at *Preston* thus, II02, and observes that the figures used at present were first generally made use of about 1120.

The poem quoted by our author is of much greater antiquity; the Roman numerals only being used.

It is not probable that the Irish received the use of figures directly from the Spaniards; as all inter-

*(f)* Vide Genes. xxxii. 13.

course with that nation was stopped, long before figures were improved by them into their present form. Professor Wallis thinks they came first from the Persians or Indians to the Arabians, and from them to the Moors, and so to the Spaniards. This was the opinion of John Gerard Vossius, John Greaves, Bishop Beveridge, and many others.

Jeoff. Keating mentions an ancient chronicle of Irish affairs written by Mac Aodhagain, entitled the *Leabhar Breac*, which he says was then 300 years old; Keating finished his history in 1625; we may therefore conclude this MS. to be part of the same *Leabhar Breac* or speckled book of Mac Eogain, who died in the year 1325.

It cannot properly be called *a very ancient* MS. as Mr. Lhwyd terms it in the short preface to his quotations; but it is a strong proof that the Irish language of this day is totally different in sense and orthography, to that dialect spoken 400 years ago. The abuses which have been admitted into this language by the liberties taken by the modern poets, shall be the subject of another work.

We have already taken notice, that on comparing the Bascongada or Biscayan language with the Irish, there does not appear the least affinity. The author of this essay has carefully perused the Biscayan grammar written by Larramendi, and could not perceive the least affinity between that language and the Irish, even in those parts of speech, which generally bear some affinity between two dialects formed on the same radical language.

Mr. Baretti, in the fourth volume of his journey from London to Genoa, has taken upon him to say the same, and has given the *Pater Noster* in the Biscayan and in Irish; the former varies so much

from that given by *(g)* Wilkins, (*h*) Megiserius, (*i*) Reuterus, and the (*k*) anonymous publisher of the Lord's Prayer in one hundred languages; and the Irish given by Mr. Baretti is so mutilated, that the author of these sheets could not pass it by unnoticed. The reader is here presented with Mr. Baretti's Biscayan and Irish in one column, and in the opposite with the Biscayan from the above named authors, to which is added the proper Irish.

| Baretti. | Wilkins. Megiserius. Reuter. |
|---|---|
| 1 | |
| *Pater Noster qui es in cœlis sanctificetur nomen tuum.* | |
| 1 | 1 |
| Biscayan. | Biscayan. |
| Gure Aita ceruetant zarena erabil bedi sainduqui zure icena. | Gure Aita cerue tan aicena sanctifica bedi hire icena. |
| Irish. | Proper Irish. |
| Ar Nahir ata ere neave guh neavfiar thanem. | Ar nAthair ata ar neamh, naomthar hainm. |

*g*) Wilkins in Op. Anglico. de lingua Phil. p. 435.
(*b*) H. Megiserius in Spec. 50 lingu.
(*i*) J. Reuterus Livon. in l'orat. Dom. 40 lingu.
(*k*) Oratio Domin. London 1700.

Baretti. Wilkins. Megiser. Reuter.

2

*Advenit regnum tuum.*

| 2 | 2 |
|---|---|
| Biscayan. | Biscayan. |
| Ethor bedi zure erresuma. | Et hoz bedi hire rechúma. |
| Irish. | Proper Irish. |
| Gudhaga de riaught. | Tigeadh do rioghach. |

3

*Fiat voluntas tua sicut in cœlo et in terra.*

| 3 | 3 |
|---|---|
| Biscayan. | Biscayan. |
| Eguin bedi zure borondatea ceruam bezala lurream ere. | Eguin bedi hire vozondatea cervan be cala lurrean ere. |
| Irish. | Proper Irish. |
| Gu nahium de heil ar dallugh marr thainter ere neave. | Déuntar do thoil ar an ttalamh mar do nithear ar neamh. |

4

*Panem nostrum quotidianum, da nobis hodie.*

| 4 | 4 |
|---|---|
| Biscayan. | Biscayan. |
| I guzu egon gure eguneco og uia. | Gure eguneco oguia igue egun. |
| Irish. | Proper Irish. |
| Thourdune nughe ar naran leahule. | Ar narán leathamhail tabhair dhuinn a niu. |

Baretti. Wilkins. Megiser. Reuter.

5

*Et dimitte nobis debita nostra.*

5

Biscayan.

Eta barkhua detzagutzu gure corrac.

Irish.

Moughune are veigha.

5

Biscayan.

Eta quitta jetrague gure cozrac.

Proper Irish.

Agus maith dhúinn ar bhfiacha.

6

*Sicut et nos dimittimus debitoribus nostris.*

6

Biscayan.

Guc gure gana zordun direnei barkhateem deruztegun bezala.

Irish.

Marvoughimon yare vieghuna fane.

6

Biscayan.

Nola gúcre gûre cozduney quittatzen baitra vegu.

Proper Irish.

Mar mhaithmídne dar bhféitheamhnuibh féin.

7

*Et ne nos inducas in tentationem.*

7

Biscayan.

Eta ezgaitzatzula utz tentamendutan crorcera.

Irish.

Na leaghshine a caghue.

7

Biscayan.

Eta quitta zalasar eracitenta tentatione tan.

Proper Irish.

Agus na léig sinn a ccathughadh.

Baretti. Wilkins. Megiser. Reuter.

8

*Sed libera nos a malo.* Amen.

8 8

Biscayan. Biscayan.

Aitcitic beguira gaitzatzu gaicetic. Halabiz.

Baima delibza gaitzac gaich totic.

Irish. Proper Irish.

Agh cere shen onulukt. baigh marson (*l*) a hearna. Amen.

Achd sáor inn o olc. biodh mar sin: *id est.* Amen.

(*l*) *a hearna* if used, should be written, *a thighearna,* id est, O Lord.

# REMARKS

ON

# THE ESSAY ON THE ANTIQUITY

OF

# The Irish Language,

ADDRESSED TO

THE PRINTER OF THE LONDON CHRONICLE,

IN THE YEAR 1772.

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SIR,

IN the present Century some useful researches have been made into European antiquities, and the subject having fallen under the direction of a higher principle than bare curiosity, much may be expected from future investigations. Relatively to our own northern nations, the ends proposed, and the means pursued, are now admirably suited to each other: to learn, as much as can be known of their ancient history, it has been judiciously concerted to reject in the lump, every modern hypothesis, generally containing fewer deformities, but certainly fewer truths than the ancient documents they are brought to demolish. It was deemed proper also, to try the swollen panegyrics of ancient

bards, and the several invectives of ancient strangers, by the degrees of probability on one side, and the means of information on the other; to weigh at the same time the credibility of the facts in which both agree, and investigate the reason why old writers, who could not act in concert, happened to agree so well. It was further found expedient to try the pretensions of domestic historians, by getting acquainted with the languages, in which they conveyed their informations; a drudgery not to be borne, were it not rewarded by real knowledge; by infallible signatures of the defects, and grammatical incongruities, which point out at once an unlettered and barbarous nation, or those elegancies of expression and commodious texture of words which declare a civilized one. On these principles, associations for the study of our northern antiquities have been established in several European kingdoms, and within the present year the spirit has happily migrated into Ireland. The Dublin Society, (now so celebrated in Europe) have appointed a *select committee* of their own body to inspect into the ancient state of literature and arts in Ireland, and Mr. Vallancey, one of the learned members of that committee, has already given the public a specimen of his abilities, in an *Essay on the Irish Language;* it is a new and great accession to European literature, and without any doubt the forerunner of a greater. To trace languages to their fountain heads; to point out the streams they have mingled with in their descent to our own times, and mark the changes they underwent, in their several stages of improvement and corruption is an arduous tak most certainly. Few nations can afford sufficient materials for such an investigation; few writers have

skill enough to accommodate such materials to the purposes of useful information. The learned pains of most philologers served only to cover their ignorance of particulars which alone should ensure success to their inquiries. They have surfeited the world with etymologies unsupported by probability, with grammatical conceits unattended with rational analogy, and with hypothesis contradicted by ancient records, and inadmissible had no such records existed. From the learned Goropius Becanus down to the ingenious translator of Ossian they have done nothing else. The display of their erudition, however, could not impose long, but it has created a disgust, which nothing, but the taking up this subject on the principles laid down by the learned Lhwyd and recommended by the great Leibnitz, could remove. On such principles, now adopted by Mr. Vallancey, languages may be traced to their true sources; much light may be thrown on the antiquities of nations; and, a rule being found through this medium, for separating the true from the false in old traditions, the sum of our inquiries must centre in knowledge. The era of the cultivation of letters may be ascertained with some truth, among any people who have pretensions to an early civilization; or at least such a state of it, as may entitle their early history to any degree of attention.

Fortunately, no countries in Europe can furnish better materials for the knowledge attainable from ancient languages, than our own isles of Britain and Ireland. Allowing for the alterations unavoidably made by time, the Celtic, as ancient a language as any in the world, is to this day vernacular in Wales. To that language the Greeks have been indebted for a great number of signifi-

cant terms, with which they have enriched their own; and the Romans have adopted a still greater number. The introduction of it into Britain precedes all memory of things in Europe by letters; and it forms, so to speak, a most authentic inscription of itself, so legible to all nations, as to inform us with precision, that a people exist still in a corner of Europe, who have survived all revolutions, and have hitherto baffled every effort for subduing them to a dereliction of their own language.

Ireland planted originally by British colonies did not escape like the parent nation. The Gomeraeg, or primeval Celtic, was, no doubt, the current language in both isles for many ages; but in process of time, a new mixed language (wherein indeed the Celtic terms bore the greater part) prevailed over the old. A colony from the continent, partly Celts, partly Phœnicians, invaded and subdued Ireland, long known before to the latter people, the first and best navigators in the world. The most ancient Irish Fileas have recorded this revolution; their successors, from a vanity common to all nations, have antedated it; but the tradition itself has been invariably preserved through all ages; and we shall see how Mr. Vallancey in a few pages has furnished us with an irrefragable proof of its authenticity.

By collating the language in the old books of Ireland, with the Gomeraeg now spoken in Wales, that learned gentleman found a thorough identity of signification in a great number of words, but no analogy of syntax in the texture of those tongues. From this difference of construction, as well as the use of numberless words in Irish, not to be found in Welch books or glossaries; he dis-

covered that he must seek further for the original of the former language. His knowledge of the oriental tongues opened a sure path for him. On collating the Irish with the remains of the ancient Punic now spoke in the island of Malta, and the specimen of the same language preserved in the Pœnulus of Plautus, he found so perfect an identity in the signification of many words, and such an affinity of construction in the phraseology (so far as it could be picked from the corrupt copies of the Punic in Plautus) as shews to a demonstration, that the colony who imported this mixed language into Ireland, had early intercourses with the Phœnicians.

Here, as in other instances, the ancient Irish traditions reflect back on Mr. Vallancey's discovery the illustration they receive from it. They term the Irish *a Berla Teibidhe*, i. e. a mixed language, and they denominate one of its dialects, *a Berla Fene*, or the Phœnian dialect; they inform us also that the ancestors of the Irish nation (when on the Continent) learned the use of letters from a celebrated Phenius, from whom they took the patronimic appellation of Pheni or Phenicians. These traditions inform us further, that those continental ancestors sojourned for several generations in Getluige (the Getulia of the Romans), and in this account, stripped of its poetical garb, we find the original of the name of Gaedhil, which with that of Pheni the Irish retained through all ages. They tell us moreover, that the Gaedils migrated from Getluige into Spain; and thence, after a considerable time, into Ireland.

Let these reports be paralleled with foreign traditions universally credited. The latter inform us that the Phenicians were the first instructors

of the Europeans in navigation and letters; that one of their colonies planted in Carthage, arose to a mighty republic, conquered several maritime provinces in Lybia and Spain, and, according to the policy of the early ages, transplanted conquered tribes from one country to another. These truths confirm in a great degree, the certainty of the Irish traditions relatively to those migrations from Lybia to Spain. They account for the introduction of letters by a great Phenius, as the Greeks account for their receiving in like manner the use of letters, from the brother of another great Phenix or Phenician, whom they call Cadmus. We find in this parallel of ancient reports, how these Getuli, or Lybian subjects of Carthage, mixed with Celtiberians or (*a*) Scytho-Celts in Spain; how the two people incorporated into one; how, under Punic masters, a mixed language was formed of the Celtic and Punic; and lastly how in some convulsion of the Carthaginian government (at the time probably when the Chaldeans over-ran Spain, according to Josephus and other ancients 590 years before our Saviour) a maritime people of Spain fled for shelter into Ireland, rather than submit to servitude from new masters.

(*a*) I say Scytho-Celts; as the Scythians, a roving people in all ages, have mixed with the northern Celts of Spain. Silius Italicus, a Spaniard by birth, confesses the fact, and the mixture of Celts and Scythians in several other countries, was the more common, from the little difference in their languages, till they have split into various and discordant dialects in latter ages. I mention this only to introduce the tradition of the Irish, wherein they pretend a descent from a famous Eber-Scot; that is, from an Iberian Scythian. It accounts for the name of Scots; as the Lybian names of Gaedhal and Phenius account for the appellations, Gaedhils and Pheni.

Much darkness, no doubt, spreads itself over the earlier periods of Lybian and Spanish affairs; we do not pretend to dispel the clouds which rest upon them; it is enough if in confronting a few foreign with a few domestic traditions, we can catch at some truths, and those we have mentioned are important. Through Mr. Vallancey's learned researches, we discover why a dialect of the Irish language is to this day called *Berla Fene* or the Phenician; and in our ancient traditions we have also a reason why the vulgar dialect is called *Gaedhlic*, instead of deriving it from a single Gaedal whom fable has made the grandson of Phenius: We discover also, the reason why the harshness of the Celtic, so grating to the ears of the old Romans, has been laid aside for an harmonious oriental cadence; and in fine, why the consonantal roots of most Celtic words have (for the sake of etymology) been preserved in writing, but suppressed in the pronunciation.

At what time soever a colony of lettered strangers migrated from a Punic province into Ireland, we are not at liberty to pronounce gratuitously that they immediately degenerated into savages. The description of some old Greek and Latin writers are of no great weight in this case. They received their intelligence from mariners, who had but just fidelity enough to aver that the climate of Ireland was of all others the most horrid; and philosophy enough to report, that the natives knew no distinction of right and wrong. Such accounts equally true, may well go together, and dignify the pages of some modern declaimers.

That barbarism, however, prevailed in Ireland in some periods cannot be denied; their tumultuary government infers it, though it never pre-

vailed in kind or degree, equal to what might be naturally expected. Customs controlled their barbarism, particularly the admirable establishment of the order of *Fileas*, that is, of colleges of philosophers, who devoted themselves to abstract studies, who likewise had a right to vote in their national assemblies, and whose districts in the heat of the most cruel domestic conflicts were left untouched, as so many sacred places of refuge, for the cultivation of human knowledge. It was the custom of all ages and times, while the shadow of monarchy remained in the kingdom. Their language likewise is a living proof of the influence and industry of the Fileas, as it includes the elegance, the copiousness, the variations, and conversions which none but a thinking and free people can use, and which barbarians can never attain to; as it contains also the signs of those mixed modes and technical terms of art, which no enlightened people can want. It is easy to account for the preservation of a language under such regulations as I have here slightly mentioned. Through the want of such regulations, letters have been despised in the Gaul now called France, though not absolutely in the ancient Gaul, which extended from the Elbe to the pillars of Hercules; the like contempt of letters is remarkable of the Thracians in the very confines of Greece; and even among Christian nations we find, from the fifth to the thirteenth and fourteenth centuries, such a slight put upon letters in most European countries, that even the prime nobility knew not how to write or read. That Ireland fared better is certain. Its *Celto-Punic* could not be preserved without the use of letters; however it might be somewhat altered in the course of ages, it could not certainly be

adulterated in an island seldom disturbed by foreign invasions till the ninth century.

This language included two principal dialects, the *Gnath Bherla* and the *Berla Fene*, i. e. the Common and the Phenian; the latter like the Mandarin language of the Chinese, was known only to the learned: the science of jurisprudence was committed to this dialect peculiarly, under the patronage of Concovar Mac Nesse king of Ulster, who reformed the order of the Fileas, and flourished in the first century. This jurisprudence under the title of *Breatha Nimhe* or Judgments of Heaven, was cultivated with remarkable industry under Cormac O Quin king of Ireland in the third century, and it continued to be extended and commented upon under his successors, till the end of the ninth century; many of those tracts, and some of them of the earliest date, are still extant in our English and Irish libraries; nor was the knowledge of the Phenian dialect neglected in Ireland, till the reign of Charles II.; the last school for the study of it was kept in the county of Tipperary, under the professorship of Boethius Mac Egan in the reign of Charles I. and it was in that seminary that the celebrated Duald Mac Firbis got his knowledge of it, and closed the line of Phenian Learning. Among several old tracts of Phenian jurisprudence, there are some transcripts of it in Mac Firbis's own hand writing; and I am well informed that they have lately been put into the hands of Mr. Vallancey, by Sir John Seabright, Bart. and that he is now engaged in collecting and translating the small fragments of these laws left in this country; a work which cannot fail of being as acceptable to the public as was the publication of the Welch laws of Howel Dha. Pity it is indeed, if not a reproach

to the kingdom, that so valuable a part of ancient learning should survive the domestic confusions of many centuries, and be lost in our own peaceable times! The recovery of it is certainly one of the great desiderata of the present age.

Why the earliest historical accounts of the Irish have been long despised by the learned, was partly owing to a natural notion, that so very remote a people could fare no better in the cultivation of literature than the other northern nations.

It was only on the publication of Sir Isaac Newton's Chronology, that a trial was made whether their traditions, stripped of the poetical and marvellous, could bear the new light which that great man has poured on European antiquities. The trial succeeded beyond expectation, and I refer for the many proofs on this subject, to the learned author of the *Remains of Japheth.* I will only observe, by the way, how very remarkable it is, that Sir Isaac Newton, whose work has been so severely attacked by some critics, should, after his death, find props to some parts of his system, in the very traditions which he judged of no value; and which, in truth, he never thought worthy of the smallest examination.

On the whole Mr. Vallancey has poured still more day light on this subject; and his *Essay on the Irish Language* is highly worthy of the attention of the learned of Europe, to whom it is inscribed. He has made his study of this and other ancient languages subservient to the history of arts and civil society in their earliest periods; and in the small pamphlet before me, strengthened his principal argument by shewing the conformity of the ancient Irish theology, with that of the Phenicians. What he has now published is, evidently, only a

bare delineation of a future picture, on which he is (we may suppose) at present laying the strongest colouring: and to the want of the lights he struck out, we should attribute some mistakes of Dr. Parsons and of the writer of the *Dissertations on Irish History*, in some matters they have advanced relatively to the Irish language.

To conclude; I do not advance that Mr. Vallancey has committed no mistakes himself in some parts of his collation, particularly in compound words, and even in a few that are less complex; it is enough that he is right in the greater number, and that he hath the merit of exciting the learned of these islands to cultivate the fertile field he has thrown open to them.

I am, SIR,

Your humble Servant,

CELTICUS.

FINIS.

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